



In the name of Allah: the Compassionate, the Merciful

سورة الروم

AR-RUM

Name

The Surah takes its name Ar-Rum from the second verse in which the words *ghulibat-ir-Rum* have occurred.

Period of Revelation

The period of the revelation of this Surah is determined absolutely by the historical event that has been mentioned at the outset. It says: "The Romans have been vanquished in the neighboring land." In those days the Byzantine occupied territories adjacent to Arabia were Jordan, Syria and Palestine, and in these territories the Romans were completely overpowered by the Iranians in 615 A. D. Therefore, it can be said with absolute certainty that this Surah was sent down in the same year, and this was the year in which the migration to Habash took place.

Historical Background

The prediction made in the initial verses of this Surah is one of the most outstanding evidences of the Quran's being the Word of Allah and the Holy Prophet Muhammad's being a true Messenger of Allah. Let us have a look at the historical background relevant to the verses.

Eight years before the Holy Prophet's advent as a Prophet the Byzantine Emperor Maurice was overthrown by Phocus, who captured the throne and became king. Phocus first got the Emperor's five sons executed in front of him, and then got the Emperor also killed and hung their heads in a thoroughfare in Constantinople. A few days after this he had the empress and her three daughters also put to death. The event provided Khusrau Parvez, the Sassanid king of Iran; a good moral excuse to attack Byzantium. For Emperor Maurice had been his benefactor; with his help he had got the throne of Iran. Therefore, he declared that he would avenge his godfather's and his children's murder upon Phocus, the usurper. So, he started war against Byzantium in 603 A. D. and within a few years, putting the Phocus armies to rout in succession, he reached Edessa (modern, Urfa) in Asia

Minor, on the one hand, and Aleppo and Antioch in Syria, on the other. When the Byzantine ministers saw that Phocus could not save the country, they sought the African governor's help, who sent his son, Heraclius, to Constantinople with a strong fleet. Phocus was immediately deposed and Heraclius made emperor. He treated Phocus as he had treated Maurice. This happened in 610 A. D., the year the Holy Prophet was appointed to Prophethood.

The moral excuse for which Khusrau Parvez had started the war was no more valid after the deposition and death of Phocus. Had the object of his war really been to avenge the murder of his ally on Phocus for his cruelty, he would have come to terms with the new Emperor after the death of Phocus. But he continued the war, and gave it the color of a crusade between Zoroastrianism and Christianity. The sympathies of the Christian sects (i. e. Nestorians and Jacobians, etc.) which had been excommunicated by the Roman ecclesiastical authority and tyrannized for years also went with the Magian (Zoroastrian) invaders, and the Jews also joined hands with them; so much so that the number of the Jews who enlisted in Khusrau's army rose up to 26,000.

Heraclius could not stop this storm. The very first news that he received from the East after ascending the throne was that of the Iranian occupation of Antioch. After this Damascus fell in 613 A. D. Then in 614 A.D. the Iranians occupying Jerusalem played havoc with the Christian world. Ninety thousand Christians were massacred and the Holy Sepulcher was desecrated. The Original Cross on which, according to the Christian belief, Jesus had died was seized and carried to Mada'in. The chief priest Zacharia was taken prisoner and all the important churches of the city were destroyed. How puffed up was Khusrau Parvez at this victory can be judged from the letter that he wrote to Heraclius from Jerusalem. He wrote: "From Khusrau, the greatest of all gods, the master of the whole world : To Heraclius, his most wretched and most stupid servant: 'You say that you have trust in your Lord. why didn't then your Lord save Jerusalem from me?'"

Within a year after this victory the Iranian armies over-ran Jordan, Palestine and the whole of the Sinai Peninsula, and reached the frontiers of Egypt. In those very days another conflict of a far greater historical consequence was going on in Makkah. The believers in One God, under the leadership of the Prophet Muhammad (may Allah's peace be upon him), were fighting for their existence against the followers of *shirk* under the command of the chiefs of the Quraish, and the conflict had reached such a stage that in 615 A. D., a substantial number of the Muslims had to leave their homes and take refuge with the Christian kingdom of Habash, which was an ally of the Byzantine Empire. In those days the Sassanid victories against Byzantium were the talk of the town, and the pagans of Makkah were delighted and were taunting the Muslims to the effect: "Look the fire worshipers of Iran are winning victories and the Christian believers in Revelation and Prophethood are being routed everywhere. Likewise, we, the idol worshipers of Arabia, will exterminate you and your religion."

These were the conditions when this Surah of the Quran was sent down, and in it a prediction was made, saying: "The Romans have been vanquished in the neighboring land and within a few years after their defeat, they shall be victorious. And it will be the day when the believers will rejoice in the victory granted by Allah." It contained not one but two predictions: First, the Romans shall be Victorious; and second, the Muslims also shall win a victory at the same time. Apparently, there was not a remote chance of the fulfillment of the either prediction in the next few years. On the one hand, there were a handful of the Muslims, who were being beaten and tortured in Makkah, and even till eight years after this prediction there appeared no chance of their victory and domination. On the other, the Romans were losing more and more ground every next day. By 619 A. D. the whole of

Egypt had passed into Sassanid hands and the Magian armies had reached as far as Tripoli. In Asia Minor they beat and pushed back the Romans to Bosphorus, and in 617 A. D. they captured Chalcedon (modern, Kadikoy) just opposite Constantinople. The Emperor sent an envoy to Khusrau, praying that he was ready to have peace on any terms, but he replied, "I shall not give protection to the emperor until he is brought in chains before me and gives up obedience to his crucified god and adopts submission to the fire god." At last, the Emperor became so depressed by defeat that he decided to leave Constantinople and shift to Carthage (modern, Tunis). In short, as the British historian Gibbon says, even seven to eight years after this prediction of the Quran, the conditions were such that no one could even imagine that the Byzantine Empire would ever gain an upper hand over Iran. Not to speak of gaining domination, no one could hope that the Empire, under the circumstances, would even survive.

In 622 A. D. as the Holy Prophet migrated to Madinah, the Emperor Heraclius set off quietly for Trabzon from Constantinople via the Black Sea and started preparations to attack Iran from rear. For this he asked the Church for money, and Pope Sergius lent him the Church collections on interest, in a bid to save Christianity from Zoroastrianism. Heraclius started his counter attack in 623 A. D. from Armenia. Next year, in 624 A. D., he entered Azerbaijan and destroyed Clorumia, the birthplace of Zoroaster, and ravaged the principal fire temple of Iran. Great are the powers of Allah, this was the very year when the Muslims achieved a decisive victory at Badr for the first time against the mushriks. Thus both the predictions made in Surah Rum were fulfilled simultaneously within the stipulated period of ten years.

The Byzantine forces continued to press the Iranians hard and in the decisive battle at Nineveh (627 A.D.) they dealt them the hardest blow. They captured the royal residence of Dastagerd, and then pressing forward reached right opposite to Ctesiphon, capital of Iran in those days. In 628 A. D. in an internal revolt, Khusrau Parvez was imprisoned and 18 of his sons were executed in front of him and a few days later he himself died in the prison. This was the year when the peace treaty of Hudaibiya was concluded, which the Quran has termed as "the supreme victory", and in this very year Khusrau's son, Qubad II, gave up all the occupied Roman territories, restored the True Cross and made peace with Byzantium. In 628 A. D., the Emperor himself went to Jerusalem to install the "Holy Cross" in its place, and in the same year the Holy Prophet entered Makkah for the first time after the Hijrah to perform the 'Umra-tul-Qada'.

After this no one could have any doubt about the truth of the prophecy of the Quran, with the result that most of the Arab polytheists accepted Islam. The heirs of Ubayy bin Khalaf lost their bet and had to give a hundred camels to Hadrat Abu Bakr Siddiq. He took them before the Holy Prophet, who ordered that they be given away in charity, because the bet had been made at a time when gambling had not yet been forbidden by the Shari`ah; now it was forbidden. Therefore, the bet was allowed to be accepted from the belligerent disbelievers, but instruction given that it should be given away in charity and should not be brought in personal use.

Theme and Subject matter

The discourse begins with the theme that the Romans have been overcome and the people the world over think that the empire is about to collapse, but the fact is that within a few years the tables will be turned and the vanquished will again become victorious.

This introductory theme contains the great truth that man is accustomed to seeing only what is apparent and superficial. That which is behind the apparent and superficial he does not know. When in the petty matters of life, this habit to see only the apparent and superficial can lead man to misunderstandings and miscalculations, and when he is liable to make wrong estimates only due to lack of knowledge about "what will happen tomorrow", how stupendous will be his error if he risks his whole life-activity by placing reliance only upon what is visible and apparent with respect to his worldly life as a whole.

< of it and only the from as in to is been has for made his he visible. apparent upon reliance one?s placing result always error same commit will otherwise Hereafter; faith on life present order plan should that necessary absolutely balanced stable also system keeping sake then necessary; rational well possible Hereafter ways different understand man 27, verse far Hereafter, theme turns discourse direction Iran Byzantium between conflict question Then,>

In this connection, the Signs of the universe which have been presented as evidence to prove the doctrine of the Hereafter are precisely the same which support the doctrine of Tauhid. Therefore from verse 28 onward, the discourse turns to the affirmation of Tauhid and the refutation of shirk, and it is stressed that the natural way of life for man is none else but to serve One God exclusively. Shirk is opposed to the nature of the universe as to the nature of man. Therefore, whenever man has adopted this deviation, chaos has resulted. Again here, an allusion has been made to the great chaos that had gripped the world on account of the war between the two major powers of the time, and it has been indicated that this chaos too, is the result of shirk, and all the nations who were ever involved in mischief and chaos in the history of mankind were also mushriks.

In conclusion, a parable has been presented to make the people understand that just as dead earth comes to life, all of a sudden, by a shower of rain sent by God and swells with vegetation and plant life, so is the case with the dead humanity. When God sends a shower of His mercy in the form of Revelation and Prophethood, it also gives a new life to mankind and causes it to grow and develop and flourish. Therefore: "If you take full advantage of this opportunity, the barren land of Arabia will bloom by Allah's mercy and the whole advantage will be your. But if you do not take advantage of it, you will harm only your selves. Then no regret will avail and no opportunity will be provided to make amends."

The Holy Quran

The Romans

Sura # 30 – 60 Verses - Makkah

سورة الروم

الم ﴿1﴾

Alif-Lam-Mim

الم

Translit	'Alif-Lām-Mīm
AhmedAli	الم
Jalandhry	الم
YusufAli	Alif Lam Mim.
M.Khan	Alif-Lām-Mīm. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings].
Pickthal	Alif. Lam. Mim.
Shakir	Alif Lam Mim.

غُلِبَتِ الرُّومُ ﴿2﴾

		The romans	الرُّومُ	Have been defeated	غُلِبَتِ
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Translit	Ghulibati Ar-Rūmu
AhmedAli	روم مغلوب ہو گئے
Jalandhry	(اہل) روم مغلوب ہو گئے
YusufAli	The Roman Empire has been defeated—
M.Khan	The Romans have been defeated.
Pickthal	The Romans have been defeated
Shakir	The Romans are vanquished,

فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ ﴿3﴾

Land	الأَرْضِ	The nearest	أَدْنَى	In	فِي
Their defeat	غَلَبِهِمْ	After	مِنْ بَعْدِ	And they	وَهُمْ
				Will be victorious	سَيَغْلِبُونَ

Translit	Fī 'Adná Al-'Arđi Wa Hum Min Ba`di Ghalabihim Sayaghlibūna
AhmedAli	نزدیک کے ملک میں اور وہ مغلوب ہونے کے بعد عنقریب غالب آجائیں گے
Jalandhry	نزدیک کے ملک میں اور وہ مغلوب ہونے کے بعد عنقریب غالب آجائیں گے
YusufAli	In a land close by; but they, (even) after (this) defeat of theirs, will soon be victorious
M.Khan	In the nearer land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious.
Pickthal	In the nearer land, and they, after their defeat will be victorious

The Holy Quran

The Romans

Sura # 30 – 60 Verses - Makkah

سورة الروم

Shakir	In a near land, and they, after being vanquished, shall overcome,
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فِي بَضْعِ سِنِينَ ۖ لِلّٰهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ ۚ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ﴿٤﴾

Years	سِنِينَ ۖ	(few) three to nine	بَضْعِ	Within	فِي
before	مِنْ قَبْلُ	The matter	الْأَمْرُ	(is) with Allah	لِلّٰهِ
Will rejoice	يَفْرَحُ	And on that Day	وَيَوْمَئِذٍ	And after	وَمِنْ بَعْدُ ۚ
				The believers	الْمُؤْمِنُونَ

Translit	Fī Bid`i Sinīna Lillāhi Al-'Amru Min Qablu Wa Min Ba`du Wa Yawma'idhin Yafrāhu Al-Mu'uminūna
AhmedAli	چند ہی سال میں پہلے اور پچھلے سب کام اللہ کے ہاتھ میں ہیں اور اس دن مسلمان خوش ہوں گے
Jalandhry	چند ہی سال میں پہلے بھی اور پیچھے بھی خدا ہی کا حکم ہے اور اُس روز مومن خوش ہو جائیں گے
YusufAli	Within a few years. With Allah is the Decision, in the Past and in the Future: on that Day shall the Believers rejoice—
M.Khan	Within three to nine years. The decision of the matter, before and after (these events) is only with Allāh, (before the defeat of Romans by the Persians, and after, the defeat of the Persians by the Romans). And on that Day, the believers (i.e. Muslims) will rejoice (at the victory given by Allāh to the Romans against the Persians) —
Pickthal	In a few (less than ten) - Allah's is the command in the former case and in the latter - and in that day believers will rejoice
Shakir	Within a few years. Allah's is the command before and after; and on that day the believers shall rejoice,

بَنَصْرِ اللّٰهِ ۚ يَنْصُرُ مَنْ يَّشَاءُ ۚ وَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٥﴾

He helps	يَنْصُرُ	(of) Allah	اللّٰهِ ۚ	With the help	بَنَصْرِ
And He	وَهُوَ	He wills	يَّشَاءُ ۚ	Whom	مَنْ
		The Most Merciful	الرَّحِيمُ	(is) the All-Mighty	الْعَزِيزُ

Translit	Binaṣri Allāhi Yanṣuru Man Yashā'u Wa Huwa Al-'Azīzu Ar-Raḥīmu
AhmedAli	اللہ کی مدد سے مدد کرتا ہے جس کی چاہتا ہے اور وہ غالب رحم والا ہے
Jalandhry	(یعنی) خدا کی مدد سے۔ وہ جسے چاہتا ہے مدد دیتا ہے اور وہ غالب (اور) مہربان ہے
YusufAli	With the help of Allah. He helps whom He will, and He is Exalted in Might, Most Merciful.
M.Khan	With the help of Allāh, He helps whom He wills, and He is the All-Mighty, the Most Merciful.
Pickthal	In Allah's help to victory. He helpeth to victory whom He will. He is the Mighty, the Merciful.
Shakir	With the help of Allah; He helps whom He pleases; and He is the Mighty, the Merciful;

وَعَدَ اللّٰهِ ۚ لَا يُخْلِفُ اللّٰهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٦﴾

Not	لَا	(of) Allah	اللّٰهِ ۚ	It is the promise	وَعَدَ
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The Holy Quran

The Romans

Sura # 30 – 60 Verses - Makkah

سورة الروم

His Promise	وَعْدُهُ	Allah	اللَّهُ	Fails	يُخْلِفُ
(of) men (people)	النَّاسِ	Most	أَكْثَرُ	But	وَلَكِنَّ
		know	يَعْلَمُونَ	Not	لَا

Translit	Wa`da Allāhi Lā Yukhlifu Allāhu Wa`dahu Wa Lakinna 'Akhara An-Nāsi Lā Ya`lamūna
AhmedAli	اللہ کا وعدہ ہو چکا اللہ اپنے وعدہ کا خلاف نہیں کرے گا لیکن اکثر آدمی نہیں جانتے
Jalandhry	(یہ) خدا کا وعدہ (ہے) خدا اپنے وعدے کے خلاف نہیں کرتا لیکن اکثر لوگ نہیں جانتے
YusufAli	(It is) the promise of Allah. Never does Allah depart from His promise: but most men understand not.
M.Khan	(It is) a Promise of Allāh (i.e. Allāh will give victory to the Romans against the Persians), and Allāh fails not in His Promise, but most of men know not.
Pickthal	It is a promise of Allah. Allah faileth not His promise, but most of mankind know not.
Shakir	(This is) Allah's promise! Allah will not fail His promise, but most people do not know.

يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ ﴿٧﴾

Of	مِّنَ	The outside appearance	ظَاهِرًا	They know	يَعْلَمُونَ
And they are	وَهُمْ	Of the world	الدُّنْيَا	The life	الْحَيَاةِ
(they)	هُمْ	The Hereafter	الْآخِرَةِ	Of	عَنِ
				(are) heedless	غَافِلُونَ

Translit	Ya`lamūna Zhāhirāan Mina Al-Ĥayāati Ad-Dunyā Wa Hum `Ani Al-Ākhirati Hum Ghāfilūna
AhmedAli	دنیا کی زندگی کی ظاہر باتیں جانتے ہیں اور وہ آخرت سے غافل ہی ہیں
Jalandhry	یہ تو دنیا کی ظاہری زندگی کو جانتے ہیں۔ اور آخرت (کی طرف) سے غافل ہیں
YusufAli	They know but the outer (things) in the life of this world: but of the End of things they are heedless.
M.Khan	They know only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or reaping, etc.), and they are heedless of the Hereafter.
Pickthal	They know only some appearance of the life of the world, and are heedless of the Hereafter.
Shakir	They know the outward of this world's life, but of the hereafter they are absolutely heedless.

أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ ۚ مَا خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ۚ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَاءِ رَبِّهِمْ لَكَافِرُونَ ﴿٨﴾

In	فِي	They think	يَتَفَكَّرُوا	Do not	أَوَلَمْ
Created	خَلَقَ	Not	مَا	Their downselves	أَنفُسِهِمْ ۚ
And the earth	وَالْأَرْضَ	The heavens	السَّمَاوَاتِ	Allah	اللَّهُ

The Holy Quran

The Romans

Sura # 30 – 60 Verses - Makkah

سورة الروم

Except	إِلَّا	(is) between them	بَيْنَهُمَا	And all that	وَمَا
Appointed	مُسَمًّى	And for term	وَأَجَلٍ	With truth	بِالْحَقِّ
Of	مِنْ	Many	كَثِيرًا	And indeed	وَإِنَّ
Their Lord	رَبِّهِمْ	The meeting with	بِلِقَاءِ	Mankind	النَّاسِ
				Deny	لَكَافِرُونَ

Translit	'Awalam Yatafakkarū Fī 'Anfusihim Mā Khalaqa Allāhu As-Samāwātī Wa Al-'Arḍa Wa Mā Baynahumā 'Illā Bil-Ĥaqqi Wa 'Ajalīn Musammāan Wa 'Inna Kathīrāan Mina An-Nāsi Biliqā'i Rabbihim Lakāfirūna
AhmedAli	کیا وہ اپنے دل میں خیال نہیں کرتے کہ اللہ نے آسمانوں اور زمین کو اور جو کچھ ان دونوں کے درمیان ہے عموماً سے اور وقت مقرر تک کے لیے بنایا ہے اور بے شک بہت سے لوگ اپنے رب سے ملنے کے منکر ہیں
Jalandhry	کیا انہوں نے اپنے دل میں غور نہیں کیا۔ کہ خدا نے آسمانوں اور زمین کو اور جو کچھ ان دونوں کے درمیان ہے اُن کو حکمت سے اور ایک وقت مقرر تک کے لئے پیدا کیا ہے۔ اور بہت سے لوگ اپنے پروردگار سے ملنے کے قائل ہی نہیں
YusufAli	Do they not reflect in their own minds? Not but for just ends and for a term appointed, did Allah create the heavens and the earth, and all between them: yet are there truly many among men who deny the meeting with their Lord (at the Resurrection)!
M.Khan	Do they not think deeply (in their own selves) about themselves (how Allāh created them from nothing, and similarly He will resurrect them)? Allāh has created not the heavens and the earth, and all that is between them, except with truth and for an appointed term. And indeed many of mankind deny the Meeting with their Lord. [See Tafsir At-Tabarī]
Pickthal	Have they not pondered upon themselves? Allah created not the heavens and the earth, and that which is between them, save with truth and for a destined end. But truly many of mankind are disbelievers in the meeting with their Lord.
Shakir	Do they not reflect within themselves: Allah did not create the heavens and the earth and what is between them two but with truth, and (for) an appointed term? And most surely most of the people are deniers of the meeting of their Lord.

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ۚ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً
وَأَثَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ ۖ فَمَا كَانَ اللَّهُ
لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٩﴾

In	فِي	They travel	يَسِيرُوا	Do not	أَوَلَمْ
How (what)	كَيْفَ	And see	فَيَنْظُرُوا	The land	الْأَرْضِ
(of) those	الَّذِينَ	The end	عَاقِبَةُ	Was	كَانَ
Superior	أَشَدَّ	They were	كَانُوا	Before them	مِنْ قَبْلِهِمْ
And they titled	وَأَثَارُوا	In strength	قُوَّةً	To them	مِنْهُمْ
In greater numbers	أَكْثَرَ	And populated it	وَعَمَرُوهَا	The earth	الْأَرْضَ

The Holy Quran

The Romans

Sura # 30 – 60 Verses - Makkah

سورة الروم

And there came to them	وَجَاءَتْهُمْ	These have populated it	عَمَرُوَهَا	That what	مِمَّا
Then not	فَمَا	With clear proofs	بِالْبَيِّنَاتِ	Their Messengers	رُسُلُهُمْ
Wronged them	لِيُظْلِمَهُمْ	Allah	اللَّهُ	Was	كَانَ
Themselves	أَنْفُسَهُمْ	They used to	كَانُوا	But	وَلَكِنْ
				To wrong	يُظْلِمُونَ

Translit	'Awalam Yasīrū Fī Al-'Arḍi Fayanẓurū Kayfa Kāna `Āqibatu Al-Ladhīna Min Qablihim Kānū'Ashadda Minhum Qūwatan Wa 'Athārū Al-'Arḍa Wa `Amarūhā 'Akthara Mimmā `Amarūhā Wa Jā'at/hum Rusuluhum Bil-Bayyināti Famā Kāna Allāhu Liyaẓlimahum Wa Lakin Kānū'Anfusahum Yaẓlimūna
AhmedAli	کیا انہوں نے ملک میں پھر کر نہیں دیکھا کہ ان سے پہلوں کا کیا انجام ہوا وہ ان سے بھی بڑھ کر قوت والے تھے اور انہوں نے زمین کو جو تھا اور ان سے بہت زیادہ آباد کیا تھا اور ان کے پاس ان کے رسول معجزات لے کر بھی آئے تھے پھر اللہ ایسا نہ تھا کہ ان پر ظلم کرتا بلکہ وہی اپنے نفسوں پر ظلم کرتے تھے
Jalandhry	کیا ان لوگوں نے ملک میں سیر نہیں کی (سیر کرتے) تو دیکھ لیتے کہ جو لوگ ان سے پہلے تھے ان کا انجام کیسے ہوا۔ وہ ان سے زور و قوت میں کم ہیں زیادہ تھے اور انہوں نے زمین کو جو تھا اور اس کو اس سے زیادہ آباد کیا تھا جو انہوں نے آباد کیا۔ اور ان کے پاس ان کے پیغمبر نشانیاں لے کر آتے رہے تو خدا ایسا نہ تھا کہ ان پر ظلم کرتا۔ بلکہ وہی اپنے آپ پر ظلم کرتے تھے
YusufAli	Do they not travel through the earth, and see what was the End of those before them? They were superior to them in strength: they tilled the soil and populated it in greater numbers than these have done: there came to them their messengers with Clear (Signs) (which they rejected, to their own destruction): it was not Allah, Who wronged them but they wronged their own souls.
M.Khan	Do they not travel in the land, and see what was the end of those before them? They were superior to them in strength, and they tilled the earth and populated it in greater numbers than these (pagans) have done, and there came to them their Messengers with clear proofs. Surely, Allāh wronged them not, but they used to wrong themselves.
Pickthal	Have they not travelled in the land and seen the nature of the consequence for those who were before them? They were stronger than these in power, and they dug the earth and built upon it more than these have built. Messengers of their own came unto them with clear proofs (of Allah's Sovereignty). Surely Allah wronged them not, but they did wrong themselves.
Shakir	Have they not travelled in the earth and seen how was the end of those before them? They were stronger than these in prowess, and dug up the earth, and built on it in greater abundance than these have built on it, and there came to them their messengers with clear arguments; so it was not befitting for Allah that He should deal with them unjustly, but they dealt unjustly with their own souls.

ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ أَسَاءُوا السُّوْأَىٰ أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِئُونَ ﴿١٠﴾

The end	عَاقِبَةُ	Was	كَانَ	Then	ثُمَّ
Evil	السُّوْأَىٰ	Who did evil	أَسَاءُوا	(of) those	الَّذِينَ
The Signs	بِآيَاتِ	They denied	كَذَّبُوا	Because	أَنَّ
Of them	بِهَا	And (were)	وَكَانُوا	(of) Allah	اللَّهُ
				Made a mockery	يَسْتَهْزِئُونَ

Translit	Thumma Kāna `Āqibata Al-Ladhīna 'Asā'ū As-Sū'ā 'An Kadhdhabū Bi'āyāti Allāhi Wa Kānū Bihā Yastahzi'un
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The Holy Quran

The Romans

Sura # 30 – 60 Verses - Makkah

سورة الروم

AhmedAli	پھر برا کرنے والوں کا انجام بھی برا ہی ہوا اس لیے کہ انہوں نے اللہ کی آیتوں کو جھٹلایا اور ان کی ہنسی اڑاتے رہے
Jalandhry	پھر جن لوگوں نے برائی کی ان کا انجام بھی برا ہوا اس لیے کہ خدا کی آیتوں کو جھٹلاتے اور ان کی ہنسی اڑاتے رہے تھے
YusufAli	In the long run evil in the extreme will be the End of those who do evil; for that they rejected the Signs of Allah and held them up to ridicule.
M.Khan	Then evil was the end of those who did evil, because they belied the Ayât (proofs, evidences, verses, lessons, signs, revelations, Messengers, etc.) of Allâh and made mockery of them.
Pickthal	Then evil was the consequence to those who dealt in evil, because they denied the revelations of Allah and made a mock of them.
Shakir	Then evil was the end of those who did evil, because they rejected the communications of Allah and used to mock them.

اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿11﴾

The creation	الْخَلْقَ	Originates	يَبْدَأُ	Allah	اللَّهُ
Then	ثُمَّ	He repeats	يُعِيدُهُ	Then	ثُمَّ
		You will be returned	تُرْجَعُونَ	To Him	إِلَيْهِ

Translit	Allāhu Yabda'u Al-Khalqa Thumma Yu`tduhu Thumma 'Ilayhi Turja`ūna
AhmedAli	اللہ ہی مخلوق کو پہلی بار پیدا کرتا ہے پھر وہ اسے دوبارہ پیدا کرے گا پھر اس کے پاس لوٹ کر آؤ گے
Jalandhry	خدا ہی خلقت کو پہلی بار پیدا کرتا ہے وہی اس کو پھر پیدا کرے گا پھر تم اسی کی طرف لوٹ جاؤ گے
YusufAli	It is Allah Who begins (the process of) creation; then repeats it; then shall ye be brought back to Him.
M.Khan	Allâh (Alone) originates the creation, then He will repeat it, then to Him you will be returned.
Pickthal	Allah produceth creation, then He reproduceth it, then unto Him ye will be returned.
Shakir	Allah originates the creation, then reproduces it, then to Him you shall be brought back.

وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ ﴿12﴾

The Hour	السَّاعَةُ	Will be established	تَقُومُ	And on the Day (when)	وَيَوْمَ
		The criminals (sinners)	الْمُجْرِمُونَ	Will be plunged into destruction with deep regret	يُبْلِسُ

Translit	Wa Yawma Taqūmu As-Sā`atu Yublisu Al-Mujrimūna
AhmedAli	اور جس دن قیامت قائم ہوگی گناہگار ناامید ہو جائیں گے
Jalandhry	اور جس دن قیامت برپا ہوگی گناہگار ناامید ہو جائیں گے
YusufAli	On the Day that the Hour will be established, the guilty will be struck dumb with despair.
M.Khan	And on the Day when the Hour will be established, the Mujrimūn (disbelievers, sinners, criminals, polytheists) will be plunged into destruction with (deep regrets, sorrows, and) despair.
Pickthal	And in the day when the Hour riseth the unrighteous will despair.
Shakir	And at the time when the hour shall come the guilty shall be in despair.

وَلَمْ يَكُنْ لَهُمْ مِنْ شُرَكَائِهِمْ شُفَعَاءٌ وَكَانُوا بِشُرَكَائِهِمْ كَافِرِينَ ﴿13﴾

For them	لَهُمْ	Will be	يَكُنْ	And not	وَلَمْ
Intercessors	شُفَعَاءٌ	Their partners (whom they made equal to Allah)	شُرَكَائِهِمْ	Of	مِنْ
reject	كَافِرِينَ	Their partners	بِشُرَكَائِهِمْ	And they will (themselves)	وَكَانُوا

Translit	Wa Lam Yakun Lahum Min Shurakā'ihim Shufa`ā'u Wa Kānū Bishurakā'ihim Kāfirīna				
AhmedAli	اور ان کے معبودوں میں سے کوئی ان کی سفارش کرنے والا نہ ہوگا اور اپنے معبودوں سے منکر ہو جائیں گے				
Jalandhry	اور ان کے (بنائے ہوئے) شریکوں میں سے کوئی ان کا سفارشی نہ ہوگا اور وہ اپنے شریکوں سے نامعتقد ہو جائیں گے				
YusufAli	No intercessor will they have among their "Partners" and they will (themselves) reject their "Partners."				
M.Khan	No intercessors will they have from those whom they made equal with Allāh (partners i.e. their so-called associate gods), and they will (themselves) reject and deny their partners.				
Pickthal	There will be none to intercede for them of those whom they made equal with Allah. And they will reject their partners (whom they ascribed unto Him).				
Shakir	And they shall not have any intercessors from among their gods they have joined with Allah, and they shall be deniers of their associate-gods.				

وَيَوْمَ تَقُومُ السَّاعَةُ يُومِّدُ يَتَفَرَّقُونَ ﴿14﴾

The Hour	السَّاعَةُ	Will be established	تَقُومُ	And on the Day (when)	وَيَوْمَ
		They shall be separated	يَتَفَرَّقُونَ	That Day	يَوْمِئِذٍ

Translit	Wa Yawma Taqūmu As-Sā'atu Yawma'idhin Yatafarraqūna				
AhmedAli	اور جس دن قیامت قائم ہوگی اس دن لوگ جدا جدا ہو جائیں گے				
Jalandhry	اور جس دن قیامت برپا ہوگی اس روز وہ الگ الگ فرقے ہو جائیں گے				
YusufAli	On the Day that the Hour will be established that Day shall (all men) be sorted out.				
M.Khan	And on the Day when the Hour will be established, that Day shall (all men) be separated (i.e the believers will be separated from the disbelievers).				
Pickthal	In the day when the Hour cometh, in that day they will be sundered.				
Shakir	And at the time when the hour shall come, at that time they shall become separated one from the other.				

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ ﴿15﴾

Believed	آمَنُوا	Those who	الَّذِينَ	Then as for	فَأَمَّا
They	فَهُمْ	Righteous deeds	الصَّالِحَاتِ	And did	وَعَمِلُوا
They shall be honoured and made	يُحْبَرُونَ	A Garden of Delight	رَوْضَةٍ	In	فِي

The Holy Quran

The Romans

Sura # 30 – 60 Verses - Makkah

سورة الروم

to enjoy luxurious life					
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Translit	<i>Fa'ammā Al-Ladhīna 'Āmanū Wa `Amilū Aṣ-Ṣāliḥāti Fahum Fī Rawḍatin Yuh̄barūna</i>
AhmedAli	پھر جو ایمان لائے اور نیک کام کیے سو وہ بہشت میں خوش حال ہوں گے
Jalandhry	تو جو لوگ ایمان لائے اور عمل نیک کرتے رہے وہ (بہشت کے) باغ میں خوش حال ہوں گے
YusufAli	Then those who have believed and worked righteous deeds, shall be made happy in a Mead of Delight.
M.Khan	Then as for those who believed (in the Oneness of Allāh - Islāmic Monotheism) and did righteous good deeds, such shall be honoured and made to enjoy luxurious life (forever) in a Garden of Delight (Paradise).
Pickthal	As for those who believed and did good works, they will be made happy in a Garden.
Shakir	Then as to those who believed and did good, they shall be made happy in a garden.

وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ فَأُولَٰئِكَ فِي الْعَذَابِ مُخَضَّرُونَ ﴿١٦﴾

Disbelieved	كَفَرُوا	Those who	الَّذِينَ	And as for	وَأَمَّا
And the meeting	وَلِقَاءِ	Our Proofs	بِآيَاتِنَا	And denied	وَكَذَّبُوا
In	فِي	They (will) be	فَأُولَٰئِكَ	Of the Hereafter	الْآخِرَةِ
		(shall be) brought forth	مُخَضَّرُونَ	The torment	الْعَذَابِ

Translit	<i>Wa 'Ammā Al-Ladhīna Kafarū Wa Kadhdhabū Bi'āyātina Wa Liqā'i Al-'Ākhirati Fa'ulā'ika Fī Al-'Adhābi Muḥḍarūna</i>
AhmedAli	اور جنہوں نے انکار کیا اور ہماری آیتوں اور آخرت کے آنے کو جھٹلایا وہ عذاب میں ڈالے جائیں گے
Jalandhry	اور جنہوں نے کفر کیا اور ہماری آیتوں اور آخرت کے آنے کو جھٹلایا۔ وہ عذاب میں ڈالے جائیں گے
YusufAli	And those who have rejected Faith and falsely denied Our Signs and the meeting of the Hereafter such shall be brought forth to Punishment.
M.Khan	And as for those who disbelieved and belied Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, Allāh's Messengers, Resurrection, etc.), and the Meeting of the Hereafter, such shall be brought forth to the torment (in the Hell-fire).
Pickthal	But as for those who disbelieved and denied Our revelations, and denied the meeting of the Hereafter, such will be brought to doom.
Shakir	And as to those who disbelieved and rejected Our communications and the meeting of the hereafter, these shall be brought over to the chastisement.

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾

When	حِينَ	Allah	اللَّهُ	So glorify	فَسُبْحَانَ
You enter the morning	تُمْسُونَ	And when	وَحِينَ	You come to evening	تُمْسُونَ

Translit	<i>Fasubḥāna Allāhi Ḥīna Tumsūna Wa Ḥīna Tuṣbiḥūna</i>
AhmedAli	پھر الہ کی سُبْح کر جب تم شام کرو اور جب تم صبح کرو

The Holy Quran

The Romans

Sura # 30 – 60 Verses - Makkah

سورة الروم

Jalandhry	تو جس وقت تم کو شام ہو اور جس وقت صبح ہو خدا کی تسبیح کرو (یعنی نماز پڑھو)
YusufAli	So (give) glory to Allah, when ye reach eventide and when ye rise in the morning;
M.Khan	So glorify Allâh [above all that (evil) they associate with Him (O believers)], when you come up to the evening [i.e. offer the (Maghrib) sunset and ('Ishâ') night prayers], and when you enter the morning [i.e offer the (Fajr) morning prayer].
Pickthal	So glory be to Allah when ye enter the night and when ye enter the morning -
Shakir	Therefore glory be to Allah when you enter upon the time of the evening and when you enter upon the time of the morning.

وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿١٨﴾

In	فِي	All the praises and thanks	الْحَمْدُ	And for Him	وَلَهُ
And in the afternoon	وَعَشِيًّا	And the earth	وَالْأَرْضِ	The heavens	السَّمَاوَاتِ
		You come to when the day begins to decline	تُظْهِرُونَ	And when	وَحِينَ

Translit	Wa Lahu Al-Ĥamdu Fī As-Samāwāti Wa Al-'Arḍi Wa 'Ashīyāan Wa Ĥīna Tuẓhirūna
AhmedAli	اور آسمانوں اور زمین میں اسی کی تعریف ہے اور چمکے پہر بھی اور جب دوپہر ہو
Jalandhry	اور آسمانوں اور زمین میں اُسی کی تعریف ہے۔ اور تیسرے پہر بھی اور جب دوپہر ہو (اُس وقت بھی نماز پڑھا کرو)
YusufAli	Yea, To Him be praise, in the heavens and on earth; and in the late afternoon and when the day begins to decline.
M.Khan	And His are all the praises and thanks in the heavens and the earth, and (glorify Him) in the afternoon (i.e. offer 'Asr prayer) and when you come up to the time, when the day begins to decline (i.e offer Zuhr prayer). (Ibn 'Abbās said: "These are the five compulsory congregational prayers mentioned in the Qur'ān)." (Tafsir At-Tabari)
Pickthal	Unto Him be praise in the heavens and the earth! - and at the sun's decline and in the noonday.
Shakir	And to Him belongs praise in the heavens and the earth, and at nightfall and when you are at midday.

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۚ وَكَذَلِكَ تُخْرَجُونَ ﴿١٩﴾

From	مِنْ	The living	الْحَيِّ	He brings	يُخْرِجُ
The dead	الْمَيِّتِ	And He brings	وَيُخْرِجُ	The dead	الْمَيِّتِ
And He revives	وَيُحْيِي	The living	الْحَيِّ	From	مِنْ
Its death	مَوْتِهَا ۚ	After	بَعْدَ	The earth	الْأَرْضَ
		Shall you be brought out (resurrected)	تُخْرَجُونَ	And thus	وَكَذَلِكَ

Translit	Yukhriju Al-Ĥayya Mina Al-Mayyiti Wa Yukhriju Al-Mayyita Mina Al-Ĥayyi Wa Yuḥyī Al-'Arḍa Ba'da Mawtihā Wa Kadhalika Tukhrajūna
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The Holy Quran

The Romans

Sura # 30 – 60 Verses - Makkah

سورة الروم

AhmedAli	زندہ کو مردہ سے اور مردہ کو زندہ سے نکالتا ہے اور زمین کو اس کے مرنے کے بعد زندہ کرتا ہے اور اسی طرح تم نکالے جاؤ گے
Jalandhry	وہی زندے کو مردے سے نکالتا اور (وہی) مردے کو زندے سے نکالتا ہے اور (وہی) زمین کو اس کے مرنے کے بعد زندہ کرتا ہے۔ اور اسی طرح تم (دوبارہ زمین میں سے) نکالے جاؤ گے
YusufAli	It is He Who brings out the living from the dead, and brings out the dead from the living and Who gives life to the earth after it is dead: and thus shall ye be brought out (from the dead).
M.Khan	He brings out the living from the dead, and brings out the dead from the living. And He revives the earth after its death. And thus shall you be brought out (resurrected).
Pickthal	He bringeth forth the living from the dead, and He bringeth forth the dead from the living, and He reviveth the earth after her death. And even so will ye be brought forth.
Shakir	He brings forth the living from the dead and brings forth the dead from the living, and gives life to the earth after its death, and thus shall you be brought forth.

وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ ﴿٢٠﴾

Is that	أَنْ	His Signs	آيَاتِهِ	And among	وَمِنْ
Dust	تُرَابٍ	From	مِنْ	He created	خَلَقَكُمْ
You	أَنْتُمْ	Behold	إِذَا	Then	ثُمَّ
		Scattered	تَنْتَشِرُونَ	(are) human beings	بَشَرٌ

Translit	Wa Min 'Āyātihi 'An Khalaqakum Min Turābin Thumma 'Idhā 'Antum Basharun Tantashirūna
AhmedAli	اور اس کی نشانیوں میں سے ہے کہ تمہیں مٹی سے بنایا پھر تم انسان بن کر پھیل رہے ہو
Jalandhry	اور اسی کے نشانات (اور تصرفات) میں سے ہے کہ اُس نے تمہیں مٹی سے پیدا کیا۔ پھر اب تم انسان ہو کر باہجا پھیل رہے ہو
YusufAli	Among His Signs is this that He created you from dust; and then Behold ye are men scattered (far and wide)!
M.Khan	And among His Signs is this, that He created you (Adam) from dust, and then [Hawwa] (Eve) from Adam's rib, and then his offspring from the semen, and], - behold you are human beings scattered!
Pickthal	And of His signs is this: He created you of dust, and behold you human beings, ranging widely!
Shakir	And one of His signs is that He created you from dust, then lo! you are mortals (who) scatter.

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۚ إِنَّ

فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

That	أَنْ	His Signs (is this)	آيَاتِهِ	And among	وَمِنْ
From	مِنْ	For you	لَكُمْ	He created	خَلَقَ
That you may find tranquility	لِتَسْكُنُوا	Wives	أَزْوَاجًا	Among yourselves	أَنْفُسِكُمْ
Between you	بَيْنَكُمْ	And He has put	وَجَعَلَ	In them	إِلَيْهَا
Verily	إِنَّ	And mercy	وَرَحْمَةً ۚ	Affection	مَوَدَّةً

The Holy Quran

The Romans

Sura # 30 – 60 Verses - Makkah

سورة الروم

(are) indeed signs	لَا يَاتِ	That	ذَلِكَ	In	فِي
		Who reflect	يَتَفَكَّرُونَ	For a people	لِقَوْمٍ

Translit	<i>Wa Min 'Āyātihi 'An Khalāqa Lakum Min 'Anfusikum 'Azwājāan Litaskunū 'Ilayhā Wa Ja'ala Baynakum Mawaddatan Wa Raḥmatan 'Inna Fī Dhālika La'āyātīn Liqawmin Yatafakkarūna</i>				
AhmedAli	اور اس کی نشانیوں میں سے یہ بھی ہے کہ تمہارے لیے تمہیں میں سے بیویاں پیدا کیں تاکہ ان کے پاس چین سے رہو اور تمہارے درمیان محبت اور مہربانی پیدا کر دی جو لوگ غور کرتے ہیں ان کے لیے اس میں نشانیاں ہیں				
Jalandhry	اور اسی کے نشانات (اور تصرفات) میں سے ہے کہ اُس نے تمہارے لئے تمہاری ہی جنس کی عورتیں پیدا کیں تاکہ اُن کی طرف (مائل ہو کر) آرام حاصل کرو اور تم میں محبت اور مہربانی پیدا کر دی جو لوگ غور کرتے ہیں اُن کے لئے ان باتوں میں (ہست سی) نشانیاں ہیں				
YusufAli	And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquillity with them, and He has put love and mercy between your (hearts); verily in that are Signs for those who reflect.				
M.Khan	And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.				
Pickthal	And of His signs is this: He created for you helpmeets from yourselves that ye might find rest in them, and He ordained between you love and mercy. Lo! herein indeed are portents for folk who reflect.				
Shakir	And one of His signs is that He created mates for you from yourselves that you may find rest in them, and He put between you love and compassion; most surely there are signs in this for a people who reflect.				

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَاللُّوَانِكُمْ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ ﴿٢٢﴾

(is) the creation	خَلْقُ	His Signs	آيَاتِهِ	And among	وَمِنْ
And the difference	وَاخْتِلَافُ	And the earth	وَالْأَرْضِ	(of) the heavens	السَّمَاوَاتِ
Verily	إِنَّ	And colours	وَاللُّوَانِكُمْ ۚ	(of) your languages	أَلْسِنَتِكُمْ
(are) indeed signs	لَا يَاتِ	That	ذَلِكَ	In	فِي
				For men of sound knowledge	لِّلْعَالَمِينَ

Translit	<i>Wa Min 'Āyātihi Khalqu As-Samāwāti Wa Al-'Arḍi Wa Akhtilāfu 'Alsīnatikum Wa 'Alwānikum'Inna Fī Dhālika La'āyātīn Lil'ālimīna</i>				
AhmedAli	اور اس کی نشانیوں میں سے آسمانوں اور زمین کا پیدا کرنا اور تمہاری زبانوں اور رنگتوں کا مختلف ہونا ہے بے شک اس میں علم والوں کے لیے نشانیاں ہیں				
Jalandhry	اور اسی کے نشانات (اور تصرفات) میں سے ہے آسمانوں اور زمین کا پیدا کرنا اور تمہاری زبانوں اور رنگوں کا جدا جدا ہونا۔ اہل دانش کے لیے ان (باتوں) میں (ہست سی) نشانیاں ہیں				
YusufAli	And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colours: verily in that are Signs for those who know.				
M.Khan	And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colours. Verily, in that are indeed signs for men of sound knowledge.				

The Holy Quran

The Romans

Sura # 30 – 60 Verses - Makkah

سورة الروم

Pickthal	And of His signs is the creation of the heavens and the earth, and the difference of your languages and colours. Lo! herein indeed are portents for men of knowledge.
Shakir	And one of His signs is the creation of the heavens and the earth and the diversity of your tongues and colors; most surely there are signs in this for the learned.

وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِنْ فَضْلِهِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ

﴿23﴾

Is your sleep	مَنَامُكُمْ	His Signs	آيَاتِهِ	And among	وَمِنْ
And your seeking	وَابْتِغَاؤُكُمْ	And by day	وَالنَّهَارِ	By night	بِاللَّيْلِ
Verily	إِنَّ	His bounty	فَضْلِهِ ۚ	Of	مِنْ
(are) indeed signs	لَآيَاتٍ	That	ذَلِكَ	In	فِي
		Who listen	يَسْمَعُونَ	For a people	لِقَوْمٍ

Translit	<i>Wa Min 'Āyātihi Manāmukum Bil-Layli Wa An-Nahāri Wa Abtighā'uukum Min Fadlihi 'Inna FīDhālika La'āyātīn Liqawmin Yasma'ūna</i>
AhmedAli	اور اس کی نشانیوں میں سے تمہارا دن اور دن میں سونا اور اس کے فضل کا تلاش کرنا ہے بے شک اس میں سننے والوں کے لیے نشانیاں ہیں
Jalandhry	اور اسی کے نشانات (اور تصرفات) میں سے ہے تمہارا دن اور دن میں سونا اور اُس کے فضل کا تلاش کرنا۔ جو لوگ سنتے ہیں اُن کے لیے ان باتوں میں (بہت سی) نشانیاں ہیں
YusufAli	And among His Signs is the sleep that ye take by night and by day, and the quest that ye (make for livelihood) out of His Bounty: verily in that are Signs for those who hearken.
M.Khan	And among His Signs is your sleep by night and by day, and your seeking of His Bounty. Verily, in that are indeed signs for a people who listen.
Pickthal	And of His signs is your slumber by night and by day, and your seeking of His bounty. Lo! herein indeed are portents for folk who heed.
Shakir	And one of His signs is your sleeping and your seeking of His grace by night and (by) day; most surely there are signs in this for a people who would hear.

وَمِنْ آيَاتِهِ يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنْزِلُ مِنَ السَّمَاءِ مَاءً فَيُخْضِئُ بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۚ

﴿24﴾

He shows you	يُرِيكُمْ	His Signs is that	آيَاتِهِ	And among	وَمِنْ
And hope	وَطَمَعًا	By way of fear	خَوْفًا	The lightning	الْبَرْقَ
The sky	السَّمَاءِ	From	مِنْ	And He sends down	وَيُنْزِلُ
Therewith	بِهِ	And (He) revives	فَيُخْضِئُ	Water (rain)	مَاءً
Its death	مَوْتِهَا ۚ	After	بَعْدَ	The earth	الْأَرْضَ

The Holy Quran

The Romans

Sura # 30 – 60 Verses - Makkah

سورة الروم

That	ذَلِكَ	In	فِي	Verily	إِنَّ
Who understand	يَعْقِلُونَ	For a people	لِقَوْمٍ	(are) indeed signs	لآيَاتٍ

Translit	<i>Wa Min 'Āyātihi Yurīkumu Al-Barqa Khawfāan Wa Ṭama`āan Wa Yunazzilu Mina As-Samā'i Mā'an Fayuhyī Bihi Al-'Arḍa Ba`da Mawtiḥā 'Inna Fī Dhālika La'āyātin Liqawmin Ya`qilūna</i>				
AhmedAli	اور اس کی نشانیوں میں سے یہ ہے کہ تمہیں خوف اور امید دلانے کو بجلی دکھاتا ہے اور اوپر سے پانی برساتا ہے پھر اس سے زمین خشک ہو جانے کے بعد زندہ کرتا ہے بے شک اس میں عقلمندوں کے لئے نشانیاں ہیں				
Jalandhry	اور اسی کے نشانات (اور تصرفات) میں سے ہے کہ تم کو خوف اور امید دلانے کے لئے بجلی دکھاتا ہے اور آسمان سے مینہ برساتا ہے۔ پھر زمین کو اس کے مرجانے کے بعد زندہ (وشاداب) کر دیتا ہے۔ عقل والوں کے لئے ان (باتوں) میں (بہت سی) نشانیاں ہیں				
YusufAli	And among His Signs, He shows you the lightning, by way both of fear and of hope, and He sends down rain from the sky and with it gives life to the earth after it is dead: verily in that are Signs for those who are wise.				
M.Khan	And among His Signs is that He shows you the lightning, for fear and for the hope, and He sends down water (rain) from the sky, and therewith revives the earth after its death. Verily, in that are indeed signs for a people who understand.				
Pickthal	And of His signs is this: He showeth you the lightning for a fear and for a hope, and sendeth down water from the sky, and thereby quickeneth the earth after her death. Lo! herein indeed are portents for folk who understand.				
Shakir	And one of His signs is that He shows you the lightning for fear and for hope, and sends down water from the clouds then gives life therewith to the earth after its death; most surely there are signs in this for a people who understand				

وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ۖ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ ﴿٢٥﴾

(is) that	أَنَّ	His Signs	آيَاتِهِ	And among	وَمِنْ
And the earth	وَالْأَرْضُ	The heaven	السَّمَاءُ	Stands	تَقُومَ
When	إِذَا	Then	ثُمَّ	By His Command	بِأَمْرِهِ ۖ
From	مِنْ	By single call	دَعْوَةً	He will call you	دَعَاكُمْ
You	أَنْتُمْ	Behold	إِذَا	The earth	الْأَرْضِ
				Will come out	تَخْرُجُونَ

Translit	<i>Wa Min 'Āyātihi 'An Taqūma As-Samā'u Wa Al-'Arḍu Bi'amrihi Thumma 'Idhā Da`ākumDa`watan Mina Al-'Arḍi 'Idhā 'Antum Takhrujūna</i>				
AhmedAli	اور اس کی نشانیوں میں سے یہ ہے کہ آسمان اور زمین اس کے حکم سے قائم ہیں پھر جب تمہیں پکار کر زمین میں سے بلائے گا اسی وقت تم نکل آؤ گے				
Jalandhry	اور اسی کے نشانات (اور تصرفات) میں سے ہے کہ آسمان اور زمین اس کے حکم سے قائم ہیں۔ پھر جب وہ تم کو زمین میں سے (نکلنے کے لئے) آواز دے گا تو تم جھٹ نکل پڑو گے				
YusufAli	And among His Signs is this that heaven and earth stand by His Command: then when He calls you, by a single				

The Holy Quran

The Romans

Sura # 30 – 60 Verses - Makkah

سورة الروم

	call, from the earth, behold, ye (straightway) come forth.
M.Khan	And among His Signs is that the heaven and the earth stand by His Command, Then afterwards when He will call you by single call, behold, you will come out from the earth (i.e from your graves for reckoning and recompense).
Pickthal	And of His signs is this: The heavens and the earth stand fast by His command, and afterward, when He calleth you, lo! from the earth ye will emerge.
Shakir	And one of His signs is that the heaven and the earth subsist by His command, then when He calls you with a (single) call from out of the earth, lo! you come forth.

وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ كُلٌّ لَهُ قَانِتُونَ ﴿26﴾

(is) in	فِي	Whoever	مَنْ	And to Him (belongs)	وَلَهُ
All	كُلٌّ	And the earth	وَالْأَرْضِ ۚ	The heavens	السَّمَاوَاتِ
		(are) obedient	قَانِتُونَ	To Him	لَهُ

Translit	Wa Lahu Man Fī As-Samāwāti Wa Al-'Arḍi Kullun Lahu Qānitūna
AhmedAli	اور اسی کا ہے جو کچھ آسمانوں اور زمین میں ہے سب اسکے علم کے تابع ہیں
Jalandhry	اور آسمانوں اور زمین میں (بختے فرشتے اور انسان وغیرہ میں) اسی کے (ملوک) میں (اور) تمام اس کے فرمانبردار ہیں
YusufAli	To Him belongs every being that is in the heavens and on earth: all are devoutly obedient to Him.
M.Khan	To Him belongs whatever is in the heavens and the earth. All are obedient to Him.
Pickthal	Unto Him belongeth whosoever is in the heavens and the earth. All are obedient unto Him.
Shakir	And His is whosoever is in the heavens and the earth; all are obedient to Him.

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ ۚ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿27﴾

Originates	يَبْدَأُ	Who	الَّذِي	And He	وَهُوَ
Will repeat it	يُعِيدُهُ	Then	ثُمَّ	The creation	الْخَلْقَ
For Him	عَلَيْهِ ۚ	(is) easier)	أَهْوَنُ	And this	وَهُوَ
The highest	الْأَعْلَىٰ	Description	الْمَثَلُ	And His is	وَلَهُ
And the earth	وَالْأَرْضِ ۚ	The heavens	السَّمَاوَاتِ	In	فِي
The All Wise	الْحَكِيمُ	(is) the All-Mighty	الْعَزِيزُ	And He	وَهُوَ

Translit	Wa Huwa Al-Ladhī Yabda'u Al-Khalqa Thumma Yu'iduhu Wa Huwa 'Ahwanu `Alayhi Wa Lahu Al-Mathalu Al-'A'la Fī As-Samāwāti Wa Al-'Arḍi Wa Huwa Al-'Azīzu Al-Ḥakīmu
AhmedAli	اور وہی ہے جو پہلی بار بناتا ہے پھر اسے لوٹائے گا اور وہ اس پر آسان ہے اور آسمانوں اور زمین میں اس کی شان نہایت بلند ہے اور وہ غالب حکمت والا ہے
Jalandhry	اور وہی تو ہے جو خلقت کو پہلی دفعہ پیدا کرتا ہے پھر اسے دوبارہ پیدا کرے گا۔ اور یہ اس کو بہت آسان ہے۔ اور آسمانوں اور زمین میں اس کی شان بہت بلند

The Holy Quran

The Romans

Sura # 30 – 60 Verses - Makkah

سورة الروم

	ہے۔ اور وہ غالب حکمت والا ہے
YusufAli	It is He Who begins (the process of) creation; then repeats it; and for Him it is most easy. To Him belongs the loftiest similitude (We can think of) in the heavens and the earth: for He is Exalted in Might, Full of Wisdom.
M.Khan	And He it is Who originates the creation, then will repeat it (after it has been perished), and this is easier for Him. His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable unto Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise.
Pickthal	He it is Who produceth creation, then reproduceth it, and it is easier for Him. His is the Sublime Similitude in the heavens and the earth. He is the Mighty, the Wise.
Shakir	And He it is Who originates the creation, then reproduces it, and it is easy to Him; and His are the most exalted attributes in the heavens and the earth, and He is the Mighty, the Wise.

ضَرْبَ لَكُمْ مَثَلًا مِنْ أَنْفُسِكُمْ ۖ هَلْ لَكُمْ مِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ ۚ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ ﴿28﴾

A parable	مَثَلًا	For you	لَكُمْ	He sets forth	ضَرْبَ
Do	هَلْ	Your ownelves	أَنْفُسِكُمْ ۖ	From	مِنْ
Those whom	مَا	Among	مِنْ	You have	لَكُمْ
As	مِنْ	Your right hands	أَيْمَانُكُمْ	Possess	مَلَكَتْ
What	مَا	In	فِي	Partners (to share as equal)	شُرَكَاءَ
In it (its possession)	فِيهِ	Then you	فَأَنْتُمْ	We have bestowed on you	رَزَقْنَاكُمْ
As you fear	كَخِيفَتِكُمْ	You fear them	تَخَافُونَهُمْ	(are) equal	سَوَاءٌ
We explain (in details)	نُفَصِّلُ	Thus	كَذَلِكَ	Each other	أَنْفُسَكُمْ ۚ
Who have sense	يَعْقِلُونَ	To a people	لِقَوْمٍ	The Signs	الْآيَاتِ

Translit	<i>Daraba Lakum Mathalāan Min 'Anfusikum Hal Lakum Min Mā Malakat 'Aymānukum MinShurakā'a Fī Mā Razaqnākum Fa'antum Fīhi Sawā'un Takhāfūnahum Kakhīfatikum'Anfusakum Kadhālika Nufaṣṣilu Al-'Āyāti Liqawmin Ya`qilūna</i>
AhmedAli	وہ تمہارے لیے تمہارے ہی مال کی ایک مثال بیان فرماتا ہے کیا جن کے تم مالک ہو وہ اس میں جو ہم نے تمہیں دیا ہے تمہارے شریک ہیں پھر اس میں تم برابر ہو تم ان سے اس طرح ڈرتے ہو جس طرح انہوں سے ڈرتے ہو اس طرح ہم عقل والوں کے لیے آیتیں کھول کر بیان کرتے ہیں
Jalandhry	وہ تمہارے لئے تمہارے ہی مال کی ایک مثال بیان فرماتا ہے کہ بھلا جن (لوندی غلاموں) کے تم مالک ہو وہ اس (مال) میں جو ہم نے تم کو عطا فرمایا ہے تمہارے شریک ہیں، اور (کیا) تم اس میں (ان کو اپنے) برابر (مالک سمجھتے) ہو (اور کیا) تم ان سے اس طرح ڈرتے ہو جس طرح انہوں سے ڈرتے ہو، اسی طرح عقل والوں کے لئے اپنی آیتیں کھول کھول کر بیان کرتے ہیں
YusufAli	He does propound to you a similitude from your own (experience): do ye have partners among those whom your right hands possess, to share as equals in the wealth We have bestowed on you? Do ye fear them as ye fear each other? Thus do We explain the Signs in detail to a people that understand.
M.Khan	He sets forth for you a parable from your ownelves, - Do you have partners among those whom your right hands possess (i.e your slaves) to share as equals in the wealth We have bestowed on you Whom you fear as

The Holy Quran

The Romans

Sura # 30 – 60 Verses - Makkah

سورة الروم

	you fear each other? Thus do We explain the signs in detail to a people who have sense.
Pickthal	He coineth for you a similitude of yourselves. Have ye, from among those whom your right hands possess, partners in the wealth We have bestowed upon you, equal with you in respect thereof, so that ye fear them as ye fear each other (that ye ascribe unto Us partners out of that which We created)? Thus We display the revelations for people who have sense.
Shakir	He sets forth to you a parable relating to yourselves: Have you among those whom your right hands possess partners in what We have given you for sustenance, so that with respect to it you are alike; you fear them as you fear each other? Thus do We make the communications distinct for a people who understand.

بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ ۖ فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ ۚ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٢٩﴾

Those who	الَّذِينَ	Follow	اتَّبَعَ	Nay, but	بَلِ
Without	بِغَيْرِ	Their own lusts	أَهْوَاءَهُمْ	Do wrong	ظَلَمُوا
Will guide	يَهْدِي	Then who	فَمَنْ	Knowledge	عِلْمٍ ۚ
Allah	اللَّهُ ۚ	Has sent astray	أَضَلَّ	Him from	مَنْ
Any	مِنْ	They have	لَهُمْ	And not	وَمَا
				helpers	نَاصِرِينَ

Translit	Bal Attaba`a Al-Ladhīna Ḥalamū 'Ahwā'ahum Bighayri `Ilmin Faman Yahdī Man 'Adalla Allāhu Wa Mā Lahum Min Nāṣirīna
AhmedAli	بلکہ یہ بے انصاف بے سمجھے اپنی خواہشوں پر چلتے ہیں پھر کون ہدایت کر سکتا ہے جسے اللہ نے گمراہ کر دیا اور ان کا کوئی بھی مددگار نہیں
Jalandhry	مگر جو ظالم ہیں بے سمجھے اپنی خواہشوں کے پیچھے چلتے ہیں تو جس کو خدا گمراہ کرے اُسے کون ہدایت دے سکتا ہے؟ اور ان کا کوئی مددگار نہیں
YusufAli	Nay, the wrong-doers (merely) follow their own lusts, being devoid of knowledge. But who will guide those whom Allah leaves astray? To them there will be no helpers.
M.Khan	Nay, but those who do wrong follow their own lusts without knowledge, Then who will guide him whom Allāh has sent astray? And for such there will be no helpers.
Pickthal	Nay, but those who do wrong follow their own lusts without knowledge. Who is able to guide him whom Allah hath sent astray? For such there are no helpers.
Shakir	Nay! those who are unjust follow their low desires without any knowledge; so who can guide him whom Allah makes err? And they shall have no helpers.

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾

Towards the religion	لِلدِّينِ	Your face	وَجْهَكَ	So set (you)	فَأَقِمْ
Allah's	اللَّهِ	Nature	فِطْرَتَ	Being upright	حَنِيفًا ۚ
Mankind	النَّاسِ	He has created	فَطَرَ	Which	الَّتِي

The Holy Quran

The Romans

Sura # 30 – 60 Verses - Makkah

سورة الروم

Change	تَبْدِيلَ	No	لَا	(on it) with	عَلَيْهَا َ
That	ذَلِكَ	(of) Allah	اللَّهِ َ	(is) in the creation	لِخَلْقِ
But	وَلَكِنَّ	Straight	الْقِيَمِ	(is) the religion	الدِّينِ
Not	لَا	Of mankind	النَّاسِ	Most	أَكْثَرِ
				know	يَعْلَمُونَ

Translit	<i>Fa'aqim Wajhaka Lilddīni Ĥanīfāan Fiṭrata Allāhi Allatī Faṭara An-Nāsa `Alayhā Lā Tabdīla Likhalqi Allāhi Dhālika Ad-Dīnu Al-Qayyimu Wa Lakinna 'Akhara An-Nāsi Lā Ya `lamūna</i>				
AhmedAli	سو تو ایک طرف کا ہو کر دین پر سیدھا منہ کیے چلا جا اللہ کی دی ہوئی قابلیت پر جس پر اس نے لوگوں کو پیدا کیا ہے اللہ کی بناوٹ میں رد و بدل نہیں یہی سیدھا دین ہے لیکن اکثر آدمی نہیں جانتے				
Jalandhry	تو تم ایک طرف کے ہو کر دین (خدا کے رستے) پر سیدھا منہ کئے چلے جاؤ (اور) خدا کی فطرت کو جس پر اُس نے لوگوں کو پیدا کیا ہے (اختیار کئے ہو) خدا کی بنائی ہوئی (فطرت) میں تغیر و تبدل نہیں ہو سکتا۔ یہی سیدھا دین ہے لیکن اکثر لوگ نہیں جانتے				
YusufAli	So set thou thy face steadily and truly to the faith: (establish) Allah's handiwork according to the pattern on which He has made mankind: no change (let there be) in the work (wrought) by Allah: that is the standard Religion: but most among mankind understand not.				
M.Khan	So set you (O Muhammad SAW) your face towards the religion (of pure Islāmic Monotheism) Hanif (worship none but Allāh Alone) Allāh's Fitrah (i.e. Allāh's Islāmic Monotheism), with which He has created mankind. No change let there be in Khalq-illāh (i.e. the religion of Allāh — Islāmic Monotheism), that is the straight religion, but most of men know not. (Tafsir At-Tabarī)				
Pickthal	So set thy purpose (O Muhammad) for religion as a man by nature upright - the nature (framed) of Allah, in which He hath created man. There is no altering (the laws of) Allah's creation. That is the right religion, but most men know not -				
Shakir	Then set your face upright for religion in the right state-- the nature made by Allah in which He has made men; there is no altering of Allah's creation; that is the right religion, but most people do not know--				

﴿31﴾ مُبِينٌ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿31﴾

And fear Him	وَاتَّقُوهُ	To Him	إِلَيْهِ	Turning (in repentance)	مُبِينٌ
And not	وَلَا	The prayer	الصَّلَاةَ	And offer	وَأَقِيمُوا
The polytheists	الْمُشْرِكِينَ	Of	مِنْ	Be	تَكُونُوا

Translit	<i>Munībina 'Ilayhi Wa Attaqūhu Wa 'Aqimū Aṣ-Ṣalāata Wa Lā Takūnū Mina Al-Mushrikīna</i>				
AhmedAli	اسی کی طرف رجوع کیے رہو اور اس سے ڈرو اور نماز قائم کرو اور مشرکوں میں سے نہ ہو جاؤ				
Jalandhry	(مومنو) اسی (خدا) کی طرف رجوع کئے رہو اور اس سے ڈرتے رہو اور نماز پڑھتے رہو اور مشرکوں میں سے نہ ہونا				
YusufAli	Turn ye back in repentance to Him, and fear Him: establish regular prayers and be not ye among those who join gods with Allah,—				
M.Khan	(And remain always) turning in repentance to Him (only), and be afraid and dutiful to Him; and perform As-Ṣalāt (Iqāmat-as-Ṣalāt) and be not of Al-Mushrikūn (polytheists, idolaters the disbelievers in the Oneness of Allah).				

The Holy Quran

The Romans

Sura # 30 – 60 Verses - Makkah

سورة الروم

Pickthal	Turning unto Him (only); and be careful of your duty unto Him and establish worship, and be not of those who ascribe partners (unto Him);
Shakir	Turning to Him, and be careful of (your duty to) Him and keep up prayer and be not of the polytheists

مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا ۖ كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿32﴾

Split up	فَرَّقُوا	Those who	الَّذِينَ	Of	مِنَ
Sects	شِيعًا ۖ	And become	وَكَانُوا	Their religion	دِينَهُمْ
In that which	بِمَا	Party	حِزْبٍ	Each	كُلُّ
		Rejoicing	فَرِحُونَ	They have	لَدَيْهِمْ

Translit	Mina Al-Ladhīna Farraqū Dīnahum Wa Kānū Shiya`āan Kullu Ĥizbin Bimā Ladayhim Farīḥūna
AhmedAli	جنوں نے اپنے دین کو ٹکڑے ٹکڑے کر دیا اور کئی فرقے ہو گئے سب فرقے اسی سے خوش ہیں جو ان کے پاس ہے
Jalandhry	(اور نہ) اُن لوگوں میں (ہونا) جنہوں نے اپنے دین کو ٹکڑے ٹکڑے کر دیا اور (خود) فرقے فرقے ہو گئے۔ سب فرقے اسی سے خوش ہیں جو ان کے پاس ہے
YusufAli	Those who split up their Religion, and become (mere) Sects each party rejoicing in that which is with itself!
M.Khan	Of those who split up their religion (i.e. who left the true Islāmic Monotheism), and became sects, [i.e. they invented new things in the religion (Bid'ah), and followed their vain desires], each sect rejoicing in that which is with it.
Pickthal	Of those who split up their religion and became schismatics, each sect exulting in its tenets.
Shakir	Of those who divided their religion and became seas every sect rejoicing in what they had with them

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا أَذَاقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿33﴾

Mankind	النَّاسَ	Touchees	مَسَّ	And when	وَإِذَا
(to) their Lord	رَبَّهُمْ	They cry	دَعَوْا	Harm	ضُرٌّ
Then (but)	ثُمَّ	To Him	إِلَيْهِ	Turning in repentance	مُنِيبِينَ
Of His	مِنْهُ	He gives them a taste	أَذَاقَهُمْ	When	إِذَا
A party	فَرِيقٌ	Behold	إِذَا	Mercy	رَحْمَةً
associate	يُشْرِكُونَ	With their Lord	بِرَبِّهِمْ	Of them	مِنْهُمْ

Translit	Wa 'Idhā Massa An-Nāsa Ḍurrūn Da`aw Rabbahum Munībīna 'Ilayhi Thumma 'Idhā'Adhāqahum Minhu Raḥmatan 'Idhā Farīqun Minhum Birabbihim Yushrikūna
AhmedAli	اور لوگوں کو جب کوئی دکھ پہنچتا ہے تو اپنے رب کی طرف رجوع ہو کر اسے پکارتے ہیں پھر جب وہ انہیں اپنی رحمت کا مزہ پکھاتا ہے تو ایک گروہ ان میں سے اپنے رب سے شریک کرنے لگتا ہے

The Holy Quran

The Romans

Sura # 30 – 60 Verses - Makkah

سورة الروم

Jalandhry	اور جب لوگوں کو تکلیف پہنچتی ہے تو اپنے پروردگار کو پکارتے اور اسی کی طرف رجوع ہوتے ہیں۔ پھر جب وہ ان کو اپنی رحمت کا مزہ پکھٹاتا ہے تو ایک فرقہ اُن میں سے اپنے پروردگار سے شرک کرنے لگتا ہے
YusufAli	When trouble touches men they cry to their Lord turning back to Him in repentance: but when He gives them a taste of Mercy as from Himself, behold. some of them pay part-worship to other gods besides their Lord.—
M.Khan	And when harm touches men, they cry sincerely only to their Lord (Allâh), turning to Him in repentance, but when He gives them a taste of His Mercy, behold! a party of them associate partners in worship with their Lord.
Pickthal	And when harm toucheth men they cry unto their Lord, turning to Him in repentance; then, when they have tasted of His mercy, behold! some of them attribute partners to their Lord
Shakir	And when harm afflicts men, they call upon their Lord, turning to Him, then when He makes them taste of mercy from Him, lo! some of them begin to associate (others) with their Lord,

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ ۖ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ﴿٣٤﴾

We have bestowed on them	آتَيْنَاهُمْ ۖ	For what	بِمَا	So as to be ungrateful	لِيَكْفُرُوا
You come to know	تَعْلَمُونَ	But will	فَسَوْفَ	Then enjoy	فَتَمَتَّعُوا

Translit	Liyakfurū Bimā 'Ātaynāhum Fatamatta' ū Fasawfa Ta'lamūna
AhmedAli	تاکہ جو ہم نے انہیں دیا ہے اس کی ناشکری کریں سو فائدہ اٹھا لو عنقریب تمہیں معلوم ہو جائے گا
Jalandhry	تاکہ جو ہم نے ان کو بخشا ہے اُس کی ناشکری کریں سو (نیر) فائدے اٹھا لو عنقریب تم کو (اس کا انجام) معلوم ہو جائے گا
YusufAli	(As if) to show their ingratitude for the (favours) We have bestowed on them! Then enjoy (your brief day); but soon will ye know (your folly).
M.Khan	So as to be ungrateful for the graces which We have bestowed on them. Then enjoy (your short life); but you will come to know.
Pickthal	So as to disbelieve in that which We have given them. (Unto such it is said): Enjoy yourselves awhile, but ye will come to know.
Shakir	So as to be ungrateful for what We have given them; but enjoy yourselves (for a while), for you shall soon come to know.

أَمْ أُنْزِلْنَا عَلَيْهِمْ سُلْطَانًا فَهُمْ يَتَكَلَّمُ بِمَا كَانُوا بِهِ يُشْرِكُونَ ﴿٣٥﴾

To them	عَلَيْهِمْ	Have We revealed	أُنْزِلْنَا	Or	أَمْ
Speaks	يَتَكَلَّمُ	Which	فَهُوَ	A Scripture	سُلْطَانًا
With Him	بِهِ	They have been	كَانُوا	Of that which	بِمَا
				associating	يُشْرِكُونَ

Translit	'Am 'Anzalnā `Alayhim Sulṭānāan Fahuwa Yatakallamu Bimā Kānū Bihi Yushrikūna
AhmedAli	کیا ہم نے ان کے لیے کوئی سند بھیجی ہے کہ وہ انہیں شرک کرنا بتا رہی ہے
Jalandhry	کیا ہم نے ان پر کوئی ایسی دلیل نازل کی ہے کہ اُن کو خدا کے ساتھ شرک کرنا بتاتی ہے

The Holy Quran

The Romans

Sura # 30 – 60 Verses - Makkah

سورة الروم

YusufAli	Or have We sent down authority to them which points out to them the things to which they pay part-worship?
M.Khan	Or have We revealed to them an authority (a Scripture), which speaks of that which they have been associating with Him?
Pickthal	Or have We revealed unto them any warrant which speaketh of that which they associate with Him?
Shakir	Or, have We sent down upon them an authority so that it speaks of that which they associate with Him?

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا ۚ وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ

﴿36﴾

Mankind	النَّاسَ	We cause to taste	أَذَقْنَا	And when	وَإِذَا
Therein	بِهَا ۚ	They rejoice	فَرِحُوا	Of Mercy	رَحْمَةً
An evil	سَيِّئَةٌ	Afflicts them	تُصِيبُهُمْ	But when	وَإِنْ
Their hands	أَيْدِيهِمْ	Have sent forth	قَدَّمَتْ	Because of what	بِمَا
In despair	يَقْنَطُونَ	They are	هُمْ	Then	إِذَا

Translit	Wa 'Idhā 'Adhaqnā An-Nāsa Rahmatan Fariḥū Bihā Wa 'In Tuṣibhum Sayyi'atun Bimā Qaddamat 'Aydihim 'Idhā Hum Yaqnaṭūna				
AhmedAli	اور جب ہم لوگوں کو رحمت کا مزہ چکھاتے ہیں تو اس پر خوش ہو جاتے ہیں اور اگر انہیں ان کے گزشتہ اعمال کے سبب سے دکھ پہنچتا ہے تو فوراً ناامید ہو جاتے ہیں				
Jalandhry	اور جب ہم لوگوں کو اپنی رحمت کا مزہ چکھاتے ہیں تو اس سے خوش ہو جاتے ہیں اور اگر ان کے عملوں کے سبب جو ان کے ہاتھوں نے آگے بھیجے ہیں کوئی گزند پہنچے تو ناامید ہو کر رہ جاتے ہیں				
YusufAli	When We give men a taste of Mercy, they exult thereat: and when some evil afflicts them because of what their (own) hands have sent forth, behold they are in despair!				
M.Khan	And when We cause mankind to taste of mercy, they rejoice therein, but when some evil afflicts them because of (evil deeds and sins) that their (own) hands have sent forth, behold, they are in despair!				
Pickthal	And when We cause mankind to taste of mercy they rejoice therein; but if an evil thing befall them as the consequence of their own deeds, lo! they are in despair!				
Shakir	And when We make people taste of mercy they rejoice in it, and if an evil befall them for what their hands have already wrought, lo! they are in despair.				

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿37﴾

That	أَنَّ	They see	يَرَوْا	Do not	أَوَلَمْ
The provision	الرِّزْقَ	Enlarges	يَبْسُطُ	Allah	اللَّهُ
And straitens it (for whom He wills)	وَيَقْدِرُ ۚ	He wills	يَشَاءُ	For whom	لِمَنْ
That	ذَلِكَ	In	فِي	Verily	إِنَّ
Who believe	يُؤْمِنُونَ	For a people	لِقَوْمٍ	(are) indeed signs	لَآيَاتٍ

The Holy Quran

The Romans

Sura # 30 – 60 Verses - Makkah

سورة الروم

Translit	'Awalam Yaraw 'Anna Allāha Yabsuṭu Ar-Rizqa Liman Yashā'u Wa Yaqdiru 'Inna Fī Dhālika La'āyātīn Liqawmin Yu'uminūna
AhmedAli	کیا وہ نہیں دیکھتے کہ اللہ جس کے لیے چاہتا ہے رزق کشادہ کرتا ہے اور تنگ کرتا ہے بے شک اس میں ایمان لانے والوں کے لیے نشانیاں ہیں
Jalandhry	کیا انہوں نے نہیں دیکھا کہ خدا ہی جس کے لئے چاہتا ہے رزق فراخ کرتا ہے اور (جس کے لئے چاہتا ہے) تنگ کرتا ہے۔ بیشک اس میں ایمان لانے والوں کے لئے نشانیاں ہیں
YusufAli	See they not that Allah enlarges the provision and restricts it, to whomsoever He pleases? Verily in that are Signs for those who believe.
M.Khan	Do they not see that Allāh enlarges the provision for whom He wills and straitens (it for whom He wills). Verily, in that are indeed signs for a people who believe.
Pickthal	See they not that Allah enlargeth the provision for whom He will, and straiteneth (it for whom He will). Lo! herein indeed are portents for folk who believe.
Shakir	Do they not see that Allah makes ample provision for whom He pleases, or straitens? Most surely there are signs in this for a people who believe.

فَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ۚ ذَٰلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ ۖ
وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٣٨﴾

His due	حَقُّهُ	The kindred	ذَا الْقُرْبَىٰ	So give	فَاتِ
That is	ذَٰلِكَ	And the wayfarer	وَابْنَ السَّبِيلِ	And the poor	وَالْمِسْكِينَ
Who seek	يُرِيدُونَ	For those	لِلَّذِينَ	(is) best	خَيْرٌ
And it is they	وَأُولَٰئِكَ	(of) Allah	اللَّهُ ۖ	The Face	وَجْهَ
		Will be successful	الْمُفْلِحُونَ	Who	هُمْ

Translit	Fa'āti Dhā Al-Qurbā Ḥaqqahu Wa Al-Miskīna Wa Abna As-Sabīli Dhālika Khayrun Lilladhīna Yurīdūna Wajha Allāhi Wa 'Ulā'ika Humu Al-Muflīhūna
AhmedAli	پھر رشتہ دار اور محتاج اور مسافر کو اس کا حق دے یہ بہتر ہے ان کے لیے جو اللہ کی رضا چاہتے ہیں اور وہی نجات پانے والے ہیں
Jalandhry	تو اہل قرابت اور محتاجوں اور مسافروں کو ان کا حق دیتے رہو۔ جو لوگ رضائے خدا کے طالب ہیں یہ اُن کے حق میں بہتر ہے۔ اور یہی لوگ نجات حاصل کرنے والے ہیں
YusufAli	So give what is due to kindred, the needy, and the wayfarer. that is best for those who seek the Countenance of Allah and it is they who will prosper.
M.Khan	So give to the kindred his due, and to Al-Miskīn (the poor) and to the wayfarer; That is best for those who seek Allāh's Countenance, and it is they who will be successful.
Pickthal	So give to the kinsman his due, and to the needy, and to the wayfarer. That is best for those who seek Allah's Countenance. And such are they who are successful.
Shakir	Then give to the near of kin his due, and to the needy and the wayfarer; this is best for those who desire Allah's pleasure, and these it is who are successful.

The Holy Quran

The Romans

Sura # 30 – 60 Verses - Makkah

سورة الروم

وَمَا آتَيْتُمْ مِنْ رَبًّا لِيَرْبُو فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُو عِنْدَ اللَّهِ ۖ وَمَا آتَيْتُمْ مِنْ زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ ﴿39﴾

Of	مِنْ	You give	آتَيْتُمْ	And that Which	وَمَا
in	فِي	In order that it may increase	لِيَرْبُو	Interest	رَبًّا
Not	فَلَا	(of) other people	النَّاسِ	Property (wealth)	أَمْوَالِ
Allah	اللَّهُ ۖ	With	عِنْدَ	It has increase	يَرْبُو
Of	مِنْ	You give	آتَيْتُمْ	And that which	وَمَا
The Face	وَجْهَ	Seeking	تُرِيدُونَ	Charity	زَكَاةٍ
(they)	هُمْ	Then those	فَأُولَٰئِكَ	(of) Allah	اللَّهُ
				Shall have manifold increase	الْمُضْعِفُونَ

Translit	<i>Wa Mā 'Ātaytum Min Ribāan Liyarbuwā Fī 'Amwālī An-Nāsi Falā Yarbū 'Inda Allāhi Wa Mā 'Ātaytum Min Zakāatin Turīdūna Wajha Allāhi Fa'ulā'ika Humu Al-Muḍ'ifūna</i>
AhmedAli	اور جو سود پر تم دیتے ہو تاکہ لوگوں کے مال میں بڑھتا رہے سوالہ کے ہاں وہ نہیں بڑھتا اور جو زکوٰۃ دیتے ہو جس سے اللہ کی رضا چاہتے ہو سو یہ وہ ہی لوگ ہیں جن کے دوئے ہوئے
Jalandhry	اور جو تم سود دیتے ہو کہ لوگوں کے مال میں افزائش ہو تو خدا کے نزدیک اس میں افزائش نہیں ہوتی اور جو تم زکوٰۃ دیتے ہو اور اُس سے خدا کی رضا مندی طلب کرتے ہو تو (وہ موجب برکت ہے اور) ایسے ہی لوگ (اپنے مال کو) دوپندہ نہ پند کرنے والے ہیں
YusufAli	That which ye lay out for increase through the property of (other) people, will have no increase with Allah: but that which ye give for charity, seeking the Countenance of Allah (will increase): it is these who will get a recompense multiplied.
M.Khan	And that which you give in gift (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with Allāh, but that which you give in Zakāt seeking Allāh's Countenance then those, they shall have manifold increase.
Pickthal	That which ye give in usury in order that it may increase on (other) people's property hath no increase with Allah; but that which ye give in charity, seeking Allah's Countenance, hath increase manifold.
Shakir	And whatever you lay out as usury, so that it may increase in the property of men, it shall not increase with Allah; and whatever you give in charity, desiring Allah's pleasure-- it is these (persons) that shall get manifold.

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۖ هَلْ مِنْ شُرَكَائِكُمْ مَّنْ يَفْعَلُ مِثْلَ ذَلِكَ ۚ
مِنْ شَيْءٍ ۚ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿40﴾

Created you	خَلَقَكُمْ	(is) He Who	الَّذِي	Allah is	اللَّهُ
Then	ثُمَّ	He provided for you	رَزَقَكُمْ	Then	ثُمَّ
He will give you life	يُحْيِيكُمْ ۚ	Then	ثُمَّ	He will cause you to die	يُمِيتُكُمْ

The Holy Quran

The Romans

Sura # 30 – 60 Verses - Makkah

سورة الروم

Of your partners	شُرَكَائِكُمْ	Of any	مِنْ	Is there	هَلْ
Of	مِنْ	Does	يَفْعَلُ	Who	مَنْ
Thing	شَيْءٍ	Any	مِنْ	That	ذَلِكَ
Above all that	عَمَّا	Exalted is He	وَتَعَالَى	Glory is to Him	سُبْحَانَهُ
				They associate	يُشْرِكُونَ

Translit	<i>Allāhu Al-Ladhī Khalaqakum Thumma Razaqakum Thumma Yumūtukum Thumma Yuḥyīkum Hal Min Shurakā'ikum Man Yaf'alu Min Dhālikum Min Shay'in Subḥānahu Wa Ta'ālā 'Ammā Yushrikūna</i>
AhmedAli	اللہ وہ ہے جس نے تمہیں پیدا کیا پھر تمہیں روزی دی پھر تمہیں مارے گا پھر تمہیں زندہ کرے گا کیا تمہارے معبودوں میں سے کبھی کوئی ایسا ہے جو ان کاموں میں سے کچھ بھی کر سکے وہ پاک ہے اور ان کے شریکوں سے بلند ہے
Jalandhry	خدا ہی تو ہے جس نے تم کو پیدا کیا پھر تم کو رزق دیا پھر تمہیں مارے گا۔ پھر زندہ کرے گا۔ بھلا تمہارے (بنائے ہوئے) شریکوں میں بھی کوئی ایسا ہے جو ان کاموں میں سے کچھ کر سکے۔ وہ پاک ہے اور (اس کی شان) ان کے شریکوں سے بلند ہے
YusufAli	It is Allah Who has created you: further He has provided for your sustenance; then He will cause you to die; and again He will give you life. Are there any of your (false) "Partners" who can do any single one of these things? Glory to Him! and High is He above the partners they attribute (to Him)!
M.Khan	Allāh is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (so-called) partners (of Allāh) that do anything of that? Glory is to Him! And Exalted is He above all that (evil) they associate (with Him).
Pickthal	Allah is He Who created you and then sustained you, then causeth you to die, then giveth life to you again. Is there any of your (so-called) partners (of Allah) that doeth aught of that? Praised and exalted be He above what they associate (with Him)!
Shakir	Allah is He Who created you, then gave you sustenance, then He causes you to die, then brings you to life. Is there any of your associate-gods who does aught of it? Glory be to Him, and exalted be He above what they associate (with Him).

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ

يَرْجِعُونَ ﴿41﴾

On	فِي	Evil	الْفَسَادُ	Has appeared	ظَهَرَ
Because of what	بِمَا	And sea	وَالْبَحْرِ	Land	الْبَرِّ
(of) mankind	النَّاسِ	The hands	أَيْدِي	Have earned	كَسَبَتْ
(of that) which	الَّذِي	A part	بَعْضَ	That Allah make them taste	لِيُذِيقَهُمْ
They may return	يَرْجِعُونَ	In order that	لَعَلَّهُمْ	They have done	عَمِلُوا

Translit	<i>Ẓahara Al-Fasādu Fī Al-Barri Wa Al-Baḥri Bimā Kasabat 'Aydī An-Nāsi Liyudhīqahum Ba`da Al-Ladhī `Amilū La'allahum Yarji`ūna</i>
AhmedAli	نشئی اور تری میں لوگوں کے اعمال کے سبب سے فساد پھیل گیا ہے تاکہ اللہ انہیں ان کے بعض اعمال کا مزہ چکھائے تاکہ وہ باز آجائیں

The Holy Quran

The Romans

Sura # 30 – 60 Verses - Makkah

سورة الروم

Jalandhry	نہنگی اور تری میں لوگوں کے اعمال کے سبب فساد پھیل گیا ہے تاکہ خدا ان کو ان کے بعض اعمال کا مزہ پکھائے عجب نہیں کہ وہ باز آجائیں
YusufAli	Mischief has appeared on land and sea because of (the deed) that the hands of men have earned that (Allah) may give them a taste of some of their deeds: in order that they may turn back (from Evil).
M.Khan	Evil (sins and disobedience to Allâh) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allâh) may make them taste a part of that which they have done, in order that they may return (by repenting to Allâh, and begging His Pardon).
Pickthal	Corruption doth appear on land and sea because of (the evil) which men's hands have done, that He may make them taste a part of that which they have done, in order that they may return.
Shakir	Corruption has appeared in the land and the sea on account of what the hands of men have wrought, that He may make them taste a part of that which they have done, so that they may return.

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلُ ۚ كَانَ أَكْثَرُهُمْ مُشْرِكِينَ

﴿42﴾

In	في	Travel	سِيرُوا	Say	قُلْ
And see (how) what	كَيْفَ	And see	فَانظُرُوا	The land	الْأَرْضِ
(of) those	الَّذِينَ	The end	عَاقِبَةُ	Was	كَانَ
Most of them	أَكْثَرُهُمْ	were	كَانَ	Before	مِنْ قَبْلُ ۚ
				polytheists	مُشْرِكِينَ

Translit	<i>Qul Sīrū Fī Al-'Arḍi Fānẓurū Kayfa Kāna `Āqibatu Al-Ladhīna Min Qablu Kāna 'AktharuhumMushrikīna</i>
AhmedAli	کہہ دو ملک میں چلو پھرو اور دیکھو جو لوگ پہلے گزرے ہیں ان کا کیا انجام ہوا ان میں سے اکثر مشرک ہی تھے
Jalandhry	کہہ دو کہ ملک میں چلو پھرو اور دیکھو کہ جو لوگ (تم سے) پہلے ہوئے ہیں ان کا کیا انجام ہوا ہے۔ ان میں زیادہ تر مشرک ہی تھے
YusufAli	Say: "Travel through the earth and see what was the End of those before (you): most of them worshipped others besides Allah."
M.Khan	Say (O Muhammad SAW): "Travel in the land and see what was the end of those before (you)! Most of them were Mushrikūn (polytheists, idolaters, disbelievers in the Oneness of Allah)."
Pickthal	Say (O Muhammad, to the disbelievers): Travel in the land, and see the nature of the consequence for those who were before you! Most of them were idolaters.
Shakir	Say: Travel in the land, then see how was the end of those before; most of them were polytheists.

فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَيِّمِ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ ۚ يَوْمَئِذٍ يَصْدَعُونَ ﴿43﴾

To the religion	لِلدِّينِ	Your face	وَجْهَكَ	So set you	فَأَقِمْ
There	أَنْ	Before	مِنْ قَبْلِ	Straight	الْقَيِّمِ
None can avert	لَا مَرَدَّ	A Day	يَوْمٌ	Comes	يَأْتِي
Allah	اللَّهُ ۚ	from	مِنْ	It	لَهُ
		They (men) shall be devided	يَصْدَعُونَ	On that Day	يَوْمَئِذٍ

The Holy Quran

The Romans

Sura # 30 – 60 Verses - Makkah

سورة الروم

Translit	<i>Fa'aqim Wajhaka Lilddīni Al-Qayyimi Min Qabli 'An Ya'tiya Yawmun Lā Maradda Lahu MinaAllāhi Yawma'idhin Yaşşadda`ūna</i>
AhmedAli	سو تو اپنا منہ سیدھی راہ پر سیدھا رکھ اس سے پہلے کہ وہ دن آچنچے جسے اللہ کی طرف سے پھرنا نہیں اس دن لوگ جدا جدا ہوں گے
Jalandhry	تو اس روز سے پہلے جو خدا کی طرف سے آکر رہے گا اور رک نہیں سکے گا دین (کے رستے) پر سیدھا منہ کئے چلے چلو اس روز (سب) لوگ منتشر ہو جائیں گے
YusufAli	But set thou thy face to the right Religion, before there come from Allah the Day which there is no chance of averting: on that Day shall men be divided (in two).
M.Khan	So set you (O Muhammad SAW) your face (in obedience to Allāh, your Lord) to the straight and right religion (Islāmic Monotheism), before there comes from Allāh a Day which none can avert it. On that Day men shall be divided [(in two groups), a group in Paradise and a group in Hell].
Pickthal	So set thy purpose resolutely for the right religion, before the inevitable day cometh from Allah. On that day mankind will be sundered-
Shakir	Then turn thy face straight to the right religion before there come from Allah the day which cannot be averted; on that day they shall become separated.

مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ ۖ وَمَنْ عَمِلَ صَالِحًا فَلِأَنْفُسِهِمْ يَمْهَدُونَ ﴿44﴾

On him (is)	فَعَلَيْهِ	Disbelieves	كَفَرَ	Whosoever	مَنْ
Does	عَمِلَ	And whosoever	وَمَنْ	His disbelief	كُفْرُهُ ۖ
They will prepared a good place	يَمْهَدُونَ	Then for themselves	فَلِأَنْفُسِهِمْ	Righteous deeds	صَالِحًا

Translit	<i>Man Kafara Fa`alayhi Kufruhu Wa Man `Amila Ṣāliḥāan Fali'anfusihim Yamhadūna</i>
AhmedAli	جس نے کفر کیا سو اس کے کفر کا وبال اسی پر ہے اور جس نے اچھے کام کیے تو وہ اپنے لیے سامان کر رہے ہیں
Jalandhry	جس شخص نے کفر کیا تو اس کے کفر کا ضرر اسی کو ہے اور جس نے نیک عمل کئے تو ایسے لوگ اپنے ہی لئے آرام گاہ درست کرتے ہیں
YusufAli	Those who reject Faith will suffer from that rejection: and those who work righteousness will spread their couch (of repose) for themselves (in heaven):
M.Khan	Whosoever disbelieves will suffer from his disbelief, and whosoever does righteous good deeds (by practising Islāmic Monotheism), then such will prepare a good place (in Paradise) for themselves (and will be saved by Allāh from His Torment).
Pickthal	Whoso disbelieveth must (then) bear the consequences of his disbelief, while those who do right make provision for themselves -
Shakir	Whoever disbelieves, he shall be responsible for his disbelief, and whoever does good, they prepare (good) for their own souls,

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ ۚ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ ﴿45﴾

Believe	آمَنُوا	Those who	الَّذِينَ	That He may reward	لِيَجْزِيَ
Out of	مِنْ	Righteous deeds	الصَّالِحَاتِ	And do	وَعَمِلُوا
Not	لَا	Verily He	إِنَّهُ	His Bounty	فَضْلِهِ ۚ
		The disbelievers	الْكَافِرِينَ	Likes	يُحِبُّ

The Holy Quran

The Romans

Sura # 30 – 60 Verses - Makkah

سورة الروم

Translit	<i>Liyajziya Al-Ladhīna 'Āmanū Wa 'Amilū Aṣ-Ṣāliḥāti Min Fadlihi 'Innahu Lā Yuḥibbu Al-Kāfirīna</i>
AhmedAli	تاکہ جو ایمان لائے اور اچھے کام کیے اللہ انہیں اپنے فضل سے بدلہ دے بے شک اللہ ناشکروں کو پسند نہیں کرتا
Jalandhry	جو لوگ ایمان لائے اور نیک عمل کرتے رہے ان کو خدا اپنے فضل سے بدلہ دے گا۔ بیشک وہ کافروں کو دوست نہیں رکھتا
YusufAli	That He may reward those who believe and work righteous deeds, out of His Bounty: for He loves not those who reject Faith.
M.Khan	That He may reward those who believe (in the Oneness of Allāh Islāmic Monotheism), and do righteous good deeds, out of His Bounty. Verily, He likes not the disbelievers.
Pickthal	That He may reward out of His bounty those who believe and do good works. Lo! He loveth not the disbelievers (in His guidance).
Shakir	That He may reward those who believe and do good out of His grace; surely He does not love the unbelievers.

وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيَّاحَ مُبَشِّرَاتٍ وَلِيُذِيقَكُمْ مِنْ رَحْمَتِهِ وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿46﴾

(is) that	أَنْ	His Signs	آيَاتِهِ	And among	وَمِنْ
As glad tidings	مُبَشِّرَاتٍ	The winds	الرِّيَّاحَ	He sends	يُرْسِلَ
His Mercy	رَحْمَتِهِ	Of	مِنْ	And to give you a taste	وَلِيُذِيقَكُمْ
At His Command	بِأَمْرِهِ	The ships	الْفُلُكُ	And that may sail	وَلِتَجْرِيَ
His Bounty	فَضْلِهِ	Of	مِنْ	And that you may seek	وَلِتَبْتَغُوا
		You may be thankful	تَشْكُرُونَ	In order that	وَلَعَلَّكُمْ

Translit	<i>Wa Min 'Āyātihi 'An Yursila Ar-Riyāḥa Mubashshirātin Wa Liyudhīqakum Min Raḥmatihī Wa Litajriya Al-Fulku Bi'amrihi Wa Litabtaghū Min Fadlihi Wa La'allakum Tashkurūna</i>
AhmedAli	اور اس کی نشانیوں میں سے ایک یہ ہے کہ خوشخبری لانے والی ہوائیں چلاتا ہے اور تاکہ تمہیں اپنی مہربانی کا کچھ مزہ چکھا دیں اور تاکہ کشتیاں اس کے حکم سے چلیں اور تاکہ اس کے فضل سے تلاش کرو اور تاکہ تم شکر کرو
Jalandhry	اور اُسی کی نشانیوں میں سے ہے کہ ہواؤں کو بھیجتا ہے کہ خوشخبری دیتی ہیں تاکہ تم کو اپنی رحمت کے مزے چکھائے اور تاکہ اس کے حکم سے کشتیاں چلیں اور تاکہ اس کے فضل سے (روزی) طلب کرو عجب نہیں کہ تم شکر کرو
YusufAli	Among His Signs is this, that He sends the Winds, as heralds of Glad Tidings giving you a taste of His (Grace and) Mercy— that the ships may sail (majestically) by His Command and that ye may seek of His Bounty: in order that ye may be grateful.
M.Khan	And among His Signs is this, that He sends the winds as glad tidings, giving you a taste of His Mercy (i.e. rain), and that the ships may sail at His Command, and that you may seek of His Bounty, in order that you may be thankful.
Pickthal	And of His signs is this: He sendeth herald winds to make you taste His mercy, and that the ships may sail at His command, and that ye may seek his favour, and that haply ye may be thankful.
Shakir	And one of His signs is that He sends forth the winds bearing good news, and that He may make your taste of His mercy, and that the ships may run by His command, and that you may seek of His grace, and that you may be grateful.

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَأَنْتَقَمْنَا مِنَ الَّذِينَ أَجْرَمُوا ۖ
وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ ﴿47﴾

Before you	مِنْ قَبْلِكَ	We did send	أَرْسَلْنَا	And indeed	وَلَقَدْ
Their own people	قَوْمِهِمْ	To	إِلَىٰ	Messengers	رُسُلًا
Then We took vengeance	فَأَنْتَقَمْنَا	With clear proofs	بِالْبَيِّنَاتِ	They came to them	فَجَاءَهُمْ
Committed crimes	أَجْرَمُوا ۖ	Those who	الَّذِينَ	On	مِنْ
Upon Us	عَلَيْنَا	Incumbent	حَقًّا	And it was	وَكَانَ
		The believers	الْمُؤْمِنِينَ	To help	نَصْرُ

Translit	Wa Laqad 'Arsalnā Min Qablika Rusulāan 'Ilā Qawmihim Fajā'uhum Bil-Bayyināti Fāntaqamnā Mina Al-Ladhīna 'Ajramū Wa Kāna Ḥaqqāan 'Alaynā Naşru Al-Mu'uminīna
AhmedAli	اور ہم تم سے پہلے کتنے رسول اپنی اپنی قوم کے پاس بھیج چکے ہیں سو ان کے پاس نشانیاں لے کر آئے پھر ہم نے ان سے بدلہ لیا جو گناہگار تھے اور مومنوں کی مدد ہم پر لازم تھی
Jalandhry	اور ہم نے تم سے پہلے بھی پیغمبران کی قوم کی طرف بھیجے تو وہ ان کے پاس نشانیاں لے کر آئے سو جو لوگ نافرمانی کرتے تھے ہم نے ان سے بدلہ لے کر چھوڑا اور مومنوں کی مدد ہم پر لازم تھی
YusufAli	We did indeed send, before thee, messengers to their (respective) peoples, and they came to them with Clear Signs: then to those who transgressed, We meted out Retribution: and it was due from us to aid those who believed.
M.Khan	And indeed We did send Messengers before you (O Muhammad SAW) to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes (disbelief, setting partners in worship with Allāh, sins), and (as for) the believers it was incumbent upon Us to help (them).
Pickthal	Verily We sent before thee (Muhammad) messengers to their own folk. They brought them clear Proofs (of Allah's Sovereignty) Then we took vengeance upon those who were guilty (in regard to them). To help believers is ever incumbent upon Us.
Shakir	And certainly We sent before you messengers to their people, so they came to them with clear arguments, then We gave the punishment to those who were guilty; and helping the believers is ever incumbent on Us.

اللَّهُ الَّذِي يُرْسِلُ الرِّيَّاحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَتَرَى
الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ ۖ فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿48﴾

Sends	يُرْسِلُ	Who	الَّذِي	Allah (is He)	اللَّهُ
Clouds	سَحَابًا	So they raise	فَتُثِيرُ	The winds	الرِّيَّاحَ
The sky	السَّمَاءِ	In	فِي	And He spreads them	فَيَبْسُطُهُ
And He breaks them (make them) into	وَيَجْعَلُهُ	He wills	يَشَاءُ	How	كَيْفَ

The Holy Quran

The Romans

Sura # 30 – 60 Verses - Makkah

سورة الروم

(rain) drops	الْوُذُقِ	Until you see	فَتَرَى	Fragments	كَسَفًا
Their midst	خِلَالِهِ	From	مِنْ	Come forth	يَخْرُجُ
(with it)	بِهِ	He has made them fall on	أَصَابَ	Then when	فَإِذَا
Of	مِنْ	He wills	يَشَاءُ	Whom	مَنْ
They	هُمْ	Lo!	إِذَا	His slaves	عِبَادِهِ
				rejoice	يَسْتَبْشِرُونَ

Translit	Allāhu Al-Ladhī Yursilu Ar-Riyāḥa Fatuthīru Saḥābāan Fayabsuṭuhu Fī As-Samā'i Kayfa Yashā'u Wa Yaj'aluhu Kisaḥāan Fatarā Al-Wadqa Yakhruju Min Khilālihi Fa'idhā 'Aṣāba BihiMan Yashā'u Min 'Ibādihī 'Idhā Hum Yastabshirūna				
AhmedAli	اللہ وہ ہے جو ہوائیں چلاتا ہے پھر وہ بادل کو اٹھاتی ہیں پھر اسے آسمان میں جس طرح پابے پھیلا دیتا ہے اور اسے ٹکڑے ٹکڑے کر دیتا ہے پھر تو مینہ کو دیکھے گا کہ اس کے اندر سے نکلتا ہے پھر جب اسے اپنے بندوں میں سے جسے چاہتا ہے پہنچاتا ہے تو وہ خوش ہو جاتے ہیں				
Jalandhry	خدا ہی تو ہے جو ہواؤں کو چلاتا ہے تو وہ بادل کو اُٹھارتی ہیں۔ پھر خدا اس کو جس طرح چاہتا ہے آسمان میں پھیلا دیتا اور تہ بہ تہ کر دیتا ہے پھر تم دیکھتے ہو کہ اس کے بیچ میں سے مینہ نکلنے لگتا ہے پھر جب وہ اپنے بندوں میں سے جن پر چاہتا ہے اسے برس دیتا ہے تو وہ خوش ہو جاتے ہیں				
YusufAli	It is Allah Who sends the Winds, and they raise the Clouds: then does He spread them in the sky as He wills, and break them into fragments, until thou seest rain-drops issue from the midst thereof: then when He has made them reach such of his servants as He wills, behold they do rejoice!				
M.Khan	Allāh is He Who sends the winds, so they raise clouds, and spread them along the sky as He wills, and then break them into fragments, until you see rain drops come forth from their midst! Then when He has made them fall on whom of His slaves as He wills, lo! they rejoice!				
Pickthal	Allah is He Who sendeth the winds so that they raise clouds, and spreadeth them along the sky as pleaseth Him, and causeth them to break and thou seest the rain downpouring from within them. And when He maketh it to fall on whom He will of His bondmen, lo! they rejoice;				
Shakir	Allah is he Who sends forth the winds so they raise a cloud, then He spreads it forth in the sky as He pleases, and He breaks it up so that you see the rain coming forth from inside it; then when He causes it to fall upon whom He pleases of His servants, lo! they are joyful				

وَإِنْ كَانُوا مِنْ قَبْلُ أَنْ يُنَزَّلَ عَلَيْهِمْ مِنْ قَبْلِهِ لَمُبْلِسِينَ ﴿٤٩﴾

Before	مِنْ قَبْلُ	They were	كَانُوا	And verily	وَإِنْ
Upon them	عَلَيْهِمْ	(rain) was sent down	يُنَزَّلُ	That	أَنَّ
		They were in despair	لَمُبْلِسِينَ	Before that (rain)	مِنْ قَبْلِهِ

Translit	Wa 'In Kānū Min Qabli 'An Yunazzala `Alayhim Min Qablihi Lamublisīna				
AhmedAli	اور اگرچہ ان پر برسنے سے پہلے وہ ناامید تھے				
Jalandhry	اور بیشتر تو وہ مینہ کے اترنے سے پہلے ناامید ہو رہے تھے				
YusufAli	Even though, before they received (the rain)— just before this— they were dumb with despair!				
M.Khan	And verily before that (rain),— just before it was sent down upon them, — they were in despair!				

The Holy Quran

The Romans

Sura # 30 – 60 Verses - Makkah

سورة الروم

Pickthal	Though before that, even before it was sent down upon them, they were in despair.
Shakir	Though they were before this, before it was sent down upon them, confounded in sure despair.

فَانْظُرْ إِلَىٰ آثَارِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۚ إِنَّ ذَٰلِكَ لَمُحْيِي الْمَوْتَىٰ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿50﴾

The effects	آثَارِ	At	إِلَىٰ	Look	فَانْظُرْ
How	كَيْفَ	(of) Allah	اللَّهُ	(of) Mercy	رَحْمَتِ
After	بَعْدَ	The earth	الْأَرْضَ	He revives	يُحْيِي
That (Allah) is	ذَٰلِكَ	Verily	إِنَّ	Its death	مَوْتِهَا ۚ
And He is	وَهُوَ	The dead	الْمَوْتَىٰ ۖ	Who shall raise indeed	لَمُحْيِي
Thing	شَيْءٍ	Every	كُلِّ	On	عَلَىٰ
				Able	قَدِيرٌ

Translit	<i>Fānẓur 'Ilā 'Āthāri Rahmati Allāhi Kayfa Yuhyī Al-'Arḍa Ba`da Mawtihā 'Inna Dhālika LamuhyīAl-Mawtā Wa Huwa `Alā Kulli Shay'in Qadīrun</i>
AhmedAli	پھر تو اہل ہ کی رحمت کی نشانیوں کو دیکھ کہ زمین کو خشک ہونے کے بعد کس طرح سرسبز کرتا ہے بے شک وہی مردوں کو پھر زندہ کرنے والا ہے اور وہ ہر چیز پر قادر ہے
Jalandhry	تو (اے دیکھنے والے) خدا کی رحمت کی نشانیوں کی طرف دیکھ کہ وہ کس طرح زمین کو اس کے مرنے کے بعد زندہ کرتا ہے۔ بیشک وہ مردوں کو زندہ کرنے والا ہے۔ اور وہ ہر چیز پر قادر ہے
YusufAli	Then contemplate (O man!) the tokens of Allah's Mercy! how He gives life to the earth after its death: verily the Same will give life to the men who are dead: for He has power over all things.
M.Khan	Look then at the effects (results) of Allāh's Mercy, how He revives the earth after its death. Verily, that (Allāh) (Who revived the earth after its death) shall indeed raise the dead (on the Day of Resurrection), and He is Able to do all things.
Pickthal	Look, therefore, at the prints of Allah's mercy (in creation): how He quickeneth the earth after her death. Lo! He verily is the Quickener of the Dead, and He is Able to do all things.
Shakir	Look then at the signs of Allah's mercy, how He gives life to the earth after its death, most surely He will raise the dead to life; and He has power over all things.

وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَّظَلُّوا مِنْ بَعْدِهِ يَكْفُرُونَ ﴿51﴾

A wind	رِيحًا	We send	أَرْسَلْنَا	And if	وَلَئِنْ
Behold they then	لَظَلُّوا	(their tilth) turn yellow	مُصْفَرًّا	And they See it	فَرَأَوْهُ
		disbelieve	يَكْفُرُونَ	After it	مِنْ بَعْدِهِ

Translit	<i>Wa La'in 'Arsalnā Rihāan Fara'awhu Muṣfarrāan Laẓallū Min Ba`dihī Yakfurūna</i>
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The Holy Quran

The Romans

Sura # 30 – 60 Verses - Makkah

سورة الروم

AhmedAli	اور اگر ہم ایسی ہوا چلائیں کہ جس سے وہ کھیتی کو زرد دیکھیں تو اس کے بعد وہ ناشکری کرنے لگ جائیں
Jalandhry	اور اگر ہم ایسی ہوا بھیجیں کہ وہ (اس کے سبب) کھیتی کو دیکھیں (کہ) زرد (ہو گئی ہے) تو اس کے بعد وہ ناشکری کرنے لگ جائیں
YusufAli	And if We (but) send a Wind from which they see (their tilth) turn yellow— behold, they become, thereafter, ungrateful (Unbelievers)!
M.Khan	And if We send a wind [which would spoil the green growth (tilth) brought up by the previous rain], and they see (their tilth) turn yellow, — behold, they then (after their being glad), would become unthankful (to their Lord Allâh as) disbelievers. (Tafsir At-Tabari)
Pickthal	And if We sent a wind and they beheld it yellow, they verily would still continue in their disbelief.
Shakir	And if We send a wind and they see it to be yellow, they would after that certainly continue to disbelieve

فَإِنَّكَ لَا تُسْمِعُ الْمَوْتَىٰ وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿52﴾

Make hear	تُسْمِعُ	Cannot	لَا	So verily you	فَإِنَّكَ
Make hear	تُسْمِعُ	Nor you can	وَلَا	The dead	الْمَوْتَىٰ
When	إِذَا	The call	الدُّعَاءَ	The deaf	الصُّمَّ
		Their backs turning away	مُدْبِرِينَ	They turn	وَلَّوْا

Translit	<i>Fa'innaka Lā Tusmi`u Al-Mawtā Wa Lā Tusmi`u Aṣ-Ṣumma Ad-Du`ā'a 'Idhā Wa Llaw Mudbirīna</i>
AhmedAli	بے شک تو مردوں کو نہیں سنا سکتا اور نہ بہروں کو آواز سنا سکتا ہے جب وہ پیٹھ پھیر کر پھر جائیں
Jalandhry	تو تم مردوں کی (بات) نہیں سنا سکتے اور نہ بہروں کو جب وہ پیٹھ پھیر کر پھر جائیں آواز سنا سکتے ہو
YusufAli	So verily thou canst not make the dead to hear, nor canst thou make the deaf to hear the call, when they show their backs and turn away.
M.Khan	So verily, you (O Muhammad SAW) cannot make the dead to hear (i.e. the disbelievers), nor can you make the deaf to hear the call, when they show their backs, and turn away.
Pickthal	For verily thou (Muhammad) canst not make the dead to hear, nor canst thou make the deaf to hear the call when they have turned to flee.
Shakir	For surely you cannot, make the dead to hear and you cannot make the deaf to hear the call, when they turn back and

وَمَا أَنْتَ بِهَادِ الْعُمَىٰ ۖ إِنَّ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿53﴾

Guide	بِهَادِ	You are	أَنْتَ	And not	وَمَا
Their straying	عَنِ	From	عَنِ	(of) the blind	الْعُمَىٰ
But	إِلَّا	You can make to hear	تُسْمِعُ	Not	إِنَّ
In Our Proofs	بِآيَاتِنَا	Believe	يُؤْمِنُ	Those who	مَنْ
		Have submitted to Allah in Islam	مُسْلِمُونَ	And they	فَهُمْ

Translit	<i>Wa Mā 'Anta Bihādī Al-`Umyi `An Ḍalālatihim 'In Tusmi`u 'Illā Man Yu'uminu Bi'āyātina Fahum Muslimūn</i>
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The Holy Quran

The Romans

Sura # 30 – 60 Verses - Makkah

سورة الروم

AhmedAli	اور تم اندھوں کو ان کے لئے راستے سے سیدھے راستے پر نہیں لاسکتے تم تو بس انہیں لوگوں کو سنا سکتے ہو جو ہماری آیتوں پر ایمان لاتے ہیں سو وہی ماننے والے ہیں
Jalandhry	اور نہ اندھوں کو ان کی گمراہی سے (نکال کر) راہ راست پر لاسکتے ہو۔ تم تو انہی لوگوں کو سنا سکتے ہو جو ہماری آیتوں پر ایمان لاتے ہیں سو وہی فرمانبردار ہیں
YusufAli	Nor canst thou lead back the blind from their straying: only those wilt thou make to hear, who believe in Our Signs and submit (their wills in Islam).
M.Khan	And you (O Muhammad SAW) cannot guide the blind from their straying; you can make to hear only those who believe in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), and have submitted to Allâh in Islâm (as Muslims).
Pickthal	Nor canst thou guide the blind out of their error. Thou canst make none to hear save those who believe in Our revelations so that they surrender (unto Him).
Shakir	Nor can you lead away the blind out of their error. You cannot make to hear any but those who believe in Our communications so they shall submit.

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً ۖ يَخْلُقُ مَا يَشَاءُ ۚ وَهُوَ الْعَلِيمُ الْقَدِيرُ ﴿54﴾

اللَّهُ	Allah (is He)	الَّذِي	Who	خَلَقَكُمْ	Created you
مِنْ	In	ضَعْفٍ	Weakness	ثُمَّ	Then
جَعَلَ	Made (gave)	مِنْ بَعْدِ	After	ضَعْفٍ	Weakness
قُوَّةً	Strength	ثُمَّ	Then	جَعَلَ	Made (gave)
مِنْ بَعْدِ	After	قُوَّةً	Strength	ضَعْفًا	Weakness
وَشَيْبَةً ۖ	And gray hair	يَخْلُقُ	He creates	مَا	What
يَشَاءُ ۚ	He wills	وَهُوَ	And He is	الْعَلِيمُ	The All-Knowing
الْقَدِيرُ	The All-Powerful				

Translit	Allāhu Al-Ladhī Khalaqakum Min Ḍaʿfin Thumma Jaʿala Min Baʿdi Ḍaʿfin Qūwatan Thumma Jaʿala Min Baʿdi Qūwatin Ḍaʿfān Wa Shaybatan Yakhluqu Mā Yashāʾu Wa Huwa Al-ʿAlīmu Al-Qadīru
AhmedAli	اللہ ہی ہے جس نے تمہیں کمزوری کی حالت میں پیدا کیا پھر کمزوری کے بعد قوت عطا کی پھر قوت کے بعد ضعف اور بڑھاپا بنایا جو پتا ہے پیدا کرتا ہے اور وہی جاننے والا قدرت والا ہے
Jalandhry	خدا ہی تو ہے جس نے تم کو (ابتدا میں) کمزور حالت میں پیدا کیا پھر کمزوری کے بعد طاقت عنایت کی پھر طاقت کے بعد کمزوری اور بڑھاپا دیا۔ وہ جو پتا ہے پیدا کرتا ہے اور وہ صاحب دانش اور صاحب قدرت ہے
YusufAli	It is Allah Who created you in a state of (helpless) weakness, then gave (you) strength after weakness, then, after strength, give (you) weakness and a hoary head: He creates whatever He wills, and it is He Who has all knowledge and power.
M.Khan	Allāh is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And it is He Who is the All-Knowing, the All-Powerful (i.e. Able to do all things).

The Holy Quran

The Romans

Sura # 30 – 60 Verses - Makkah

سورة الروم

Pickthal	Allah is He Who shaped you out of weakness, then appointed after weakness strength, then, after strength, appointed weakness and grey hair. He createth what He will. He is the Knower, the Mighty.
Shakir	Allah is He Who created you from a state of weakness then He gave strength after weakness, then ordained weakness and hoary hair after strength; He creates what He pleases, and He is the Knowing, the Powerful.

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ ۚ كَذَلِكَ كَانُوا يُؤْفَكُونَ ﴿55﴾

The Hour	السَّاعَةُ	Will be established	تَقُومُ	And on the Day (when)	وَيَوْمَ
Not	مَا	The criminals	الْمُجْرِمُونَ	Will swear	يُقْسِمُ
An hour	سَاعَةٍ ۚ	But	غَيْرَ	That they stayed	لَبِثُوا
Ever deluded	يُؤْفَكُونَ	They were	كَانُوا	Thus	كَذَلِكَ

Translit	<i>Wa Yawma Taqūmu As-Sā`atu Yuqsimu Al-Mujrimūna Mā Labithū Ghayra Sā`atin Kadhālika Kānū Yu'ufakūna</i>
AhmedAli	اور جس دن قیامت قائم ہوگی گناہگار قسمیں کھائیں گے کہ ہم ایک گھڑی سے بھی زیادہ نہیں ٹھہرے تھے اسی طرح وہ اُلے جاتے تھے
Jalandhry	اور جس روز قیامت برپا ہوگی گناہگار قسمیں کھائیں گے کہ وہ (دنیا میں) ایک گھڑی سے زیادہ نہیں رہے تھے۔ اسی طرح وہ (رستے سے) اُلے جاتے تھے
YusufAli	On the Day that the Hour (of reckoning) will be established, the transgressors will swear that they tarried not but an hour: thus were they used to being deluded!
M.Khan	And on the Day that the Hour will be established, the Mujrimūn (criminals, disbelievers, polytheists, sinners) will swear that they stayed not but an hour, thus were they ever deluded [away from the truth (i.e they used to tell lies and take false oaths, and turn away from the truth) in this life of the world].
Pickthal	And on the day when the Hour riseth the guilty will vow that they did tarry but an hour - thus were they ever deceived.
Shakir	And at the time when the hour shall come, the guilty shall swear (that) they did not tarry but an hour; thus are they ever turned away.

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ ۖ فَهَذَا يَوْمُ الْبَعْثِ وَلَكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُونَ ﴿56﴾

Have been bestowed with	أُوتُوا	Those who	الَّذِينَ	And will say	وَقَالَ
Indeed	لَقَدْ	And faith	وَالْإِيمَانَ	Knowledge	الْعِلْمَ
The Decree	كِتَابِ	In	فِي	You have stayed	لَبِثْتُمْ
the Day	يَوْمِ	Until	إِلَى	(of) Allah	اللَّهِ
The Day	يَوْمِ	So this is	فَهَذَا	(of) Resurrection	الْبَعْثِ ۖ
Were	كُنْتُمْ	But you	وَلَكِنَّكُمْ	(of) Resurrection	الْبَعْثِ
		knowing	تَعْلَمُونَ	Not	لَا

Translit	<i>Wa Qāla Al-Ladhīna 'Ūtū Al-'Ilma Wa Al-'Īmāna Laqad Labithtum Fī Kitābi Allāhi 'Ilā Yawmi Al-Ba`thi</i>
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The Holy Quran

The Romans

Sura # 30 – 60 Verses - Makkah

سورة الروم

	<i>Fahadhā Yawmu Al-Ba`thi Wa Lakinnakum Kuntum Lā Ta`lamūna</i>
AhmedAli	اور جن لوگوں کو علم اور ایمان دیا گیا تھا کہیں گے کہ اللہ کی کتاب کے مطابق تم قیامت تک رہے ہو سو یہ قیامت کا ہی دن ہے لیکن تمہیں اس کا یقین ہی نہ تھا
Jalandhry	اور جن لوگوں کو علم اور ایمان دیا گیا تھا وہ کہیں گے کہ خدا کی کتاب کے مطابق تم قیامت تک رہے ہو۔ اور یہ قیامت ہی کا دن ہے لیکن تم کو اس کا یقین ہی نہیں تھا
YusufAli	But those endued with knowledge and faith will say: "Indeed ye did tarry, within Allah's Decree, to the Day of Resurrection, and this is the Day of Resurrection: but ye— ye were not aware!"
M.Khan	And those who have been bestowed with knowledge and faith will say: "Indeed you have stayed according to the Decree of Allāh, until the Day of Resurrection, so this is the Day of Resurrection, but you knew not."
Pickthal	But those to whom knowledge and faith are given will say: The truth is, ye have tarried, by Allah's decree, until the Day of Resurrection. This is the Day of Resurrection, but ye used not to know.
Shakir	And those who are given knowledge and faith will say: Certainly you tarried according to the ordinance of Allah till the day of resurrection, so this is the day of resurrection, but you did not know.

﴿57﴾ فَيَوْمَئِذٍ لَا يَنْفَعُ الَّذِينَ ظَلَمُوا مَعْدِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ ﴿57﴾

Will benefit	يَنْفَعُ	Not	لَا	So on that Day	فَيَوْمَئِذٍ
Excuse of theirs	مَعْدِرَتُهُمْ	Did wrong	ظَلَمُوا	Those who	الَّذِينَ
Will be allowed to return to seek Allah's Pleasure	يُسْتَعْتَبُونَ	They	هُمْ	Nor	وَلَا

Translit	<i>Fayawma'idhin Lā Yanfa`u Al-Ladhīna Ḥalamū Ma`dhiratuhum Wa Lā Hum Yusta`tabūna</i>
AhmedAli	تو اس دن ظالموں کو ان کا عذر کچھ فائدہ نہ دے گا اور نہ ان سے توبہ قبول کی جائے گی
Jalandhry	تو اس روز ظالم لوگوں کو ان کا عذر کچھ فائدہ نہ دے گا اور نہ ان سے توبہ قبول کی جائے گی
YusufAli	So on that Day no excuse of theirs will avail the Transgressors, nor will they be invited (then) to seek grace (by repentance).
M.Khan	So on that Day no excuse of theirs will avail those who did wrong (by associating partners in worship with Allāh, and by denying the Day of Resurrection), nor will they be allowed (then) to return to seek Allāh's Pleasure (by having Islāmic Faith with righteous deeds and by giving up polytheism, sins and crimes with repentance).
Pickthal	In that day their excuses will not profit those who did injustice, nor will they be allowed to make amends.
Shakir	But on that day their excuse shall not profit those who were unjust, nor shall they be regarded with goodwill.

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ ۚ وَلَئِنْ جِئْتَهُمْ بِآيَةٍ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ أَنْتُمْ إِلَّا مُبْطِلُونَ ﴿58﴾

For mankind	لِلنَّاسِ	We have set forth	ضَرَبْنَا	And indeed	وَلَقَدْ
Quran	الْقُرْآنِ	This	هَذَا	In	فِي

The Holy Quran

The Romans

Sura # 30 – 60 Verses - Makkah

سورة الروم

Parable	مَثَلٍ	Every	كُلِّ	Of	مِنْ
Any sign	بَايَةٍ	You bring to them	جِئْتَهُمْ	But if	وَلَئِنْ
Disbelieve	كَفَرُوا	Those who	الَّذِينَ	They will say	لَيَقُولَنَّ
(nothing) but	إِلَّا	You are	أَنْتُمْ	Verily	إِنْ
				falsifiers	مُضِلُّونَ

Translit	<i>Wa Laqad Darabnā Lilnnāsi Fī Hādihā Al-Qur'āni Min Kulli Mathalin Wa La'in Ji'tahum Bi'āyatin Layaqūlanna Al-Ladhīna Kafarū 'In 'Antum 'Illā Muḥḥilūna</i>				
AhmedAli	اور ہم نے لوگوں کے لیے اس قرآن میں ہر طرح کی مثال بیان کر دی ہے اور اگر تم ان کے سامنے کوئی نشانی پیش کرو تو کافر یہ کہہ دیں گے کہ تم تو جھوٹے ہو				
Jalandhry	اور ہم نے لوگوں کے (سمجھانے کے) لئے اس قرآن میں ہر طرح کی مثال بیان کر دی ہے اور اگر تم ان کے سامنے کوئی نشانی پیش کرو تو یہ کافر کہہ دیں گے کہ تم تو جھوٹے ہو				
YusufAli	Verily We have propounded for men, in this Qur'an, Every kind of Parable: but if thou bring to them any Sign, the Unbelievers are sure to say "Ye do nothing but talk vanities."				
M.Khan	And indeed We have set forth for mankind, in this Qur'an every kind of parable. But if you (O Muhammad SAW) bring to them any sign or proof, (as an evidence for the truth of your Prophethood), the disbelievers are sure to say (to the believers): "You follow nothing but falsehood, and magic."				
Pickthal	Verily We have coined for mankind in this Qur'an all kinds of similitudes; and indeed if thou camest unto them with a miracle, those who disbelieve would verily exclaim: Ye are but tricksters!				
Shakir	And certainly We have set forth for men every kind of example in this Quran; and if you should bring them a communication, those who disbelieve would certainly say: You are naught but false claimants.				

كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ ﴿59﴾

Allah	اللَّهُ	Seals	يَطْبَعُ	Thus	كَذَلِكَ
(of) those who	الَّذِينَ	The hearts	قُلُوبِ	On	عَلَى
		know	يَعْلَمُونَ	Not	لَا

Translit	<i>Kadhālika Yaṭba'u Allāhu `Alā Qulūbi Al-Ladhīna Lā Ya`lamūna</i>				
AhmedAli	جو لوگ یقین نہیں کرتے اللہ ان کے دلوں پر یونہی مہر کر دیتا ہے				
Jalandhry	اسی طرح خدا ان لوگوں کے دلوں پر جو سمجھ نہیں رکھتے مہر لگا دیتا ہے				
YusufAli	Thus does Allah seal up the hearts of those who understand not.				
M.Khan	Thus does Allāh seal up the hearts of those who know not [the proofs and evidence of the Oneness of Allāh i.e. those who try not to understand true facts that which you (Muhammad SAW) have brought to them].				
Pickthal	Thus doth Allah seal the hearts of those who know not.				
Shakir	Thus does Allah set a seal on the hearts of those who do not know.				

The Holy Quran

The Romans

Sura # 30 – 60 Verses - Makkah

سورة الروم

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ وَلَا يَسْتَخِفَّنكَ الَّذِينَ لَا يُوقِنُونَ ﴿٦٠﴾

The promise	وَعْدَ	Verily	إِنَّ	So be patient	فَاصْبِرْ
And let not	وَلَا	(is) true	حَقٌّ	(of) Allah	اللَّهُ
Not	لَا	Those who	الَّذِينَ	Discourage you	يَسْتَخِفَّنكَ
				Have certainty of faith	يُوقِنُونَ

Translit	<i>Fāṣḥir 'Inna Wa`da Allāhi Haqqun Wa Lā Yastakhiffannaka Al-Ladhīna Lā Yūqinūna</i>
AhmedAli	سو تو صبر کر بے شک اللہ کا وعدہ سچا ہے اور جو لوگ یقین نہیں رکھتے وہ تجھے بے برداشت نہ بنادیں
Jalandhry	پس تم صبر کرو بیشک خدا کا وعدہ سچا ہے اور (دیکھو) جو لوگ یقین نہیں رکھتے وہ تمہیں اوجھا نہ بنادیں
YusufAli	So patiently persevere: for verily the promise of Allah is true: nor let those shake thy firmness, who have (themselves) no certainty of faith.
M.Khan	So be patient (O Muhammad SAW). Verily, the Promise of Allāh is true, and let not those who have no certainty of faith, discourage you from conveying Allāh's Message (which you are obliged to convey).
Pickthal	So have patience (O Muhammad)! Allah's promise is the very truth, and let not those who have no certainty make thee impatient.
Shakir	Therefore be patient; surely the promise of Allah is true and let not those who have no certainty hold you in light estimation.